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The Parji Language
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(*cen be*), sleep—muddee me-dam (*maḍi mēdam*), tree—mareng (*meri*), give me food—undo mochee tin-dam (*andomo, cī tindam*), water—neve (*nīr*), fire—kitch (*kīc*), earth—ninded (*nendil*), sky—badoor (*bādor*), wind—wulle verunta (*vali verma*), sun—pokal (*pōkal*), moon—nel-lin (*neliṇ*), rain—van-nee (*vāni*), river—saratheer mootā (—), well—koova (*jura*), dance—yandoor-ana (*ēndurano*), cloth—gaunda (*gaṇḍa*), tongue—navand (*nevāṇḍ*), head—tel-loo (*tel*), nose—moo-wand (*muwāṇḍ*), ear—ka-code (*kekol*), pig—pen-doo (*pend*), mouth—sond (*conḍ*), leg—kaloo (*kēl*), arm—kai (*key*), belly—protta (*poṭṭa*), waist—kitta goon-na (*kīṭa guṇa*), back—poth (*pot*), hair—cho-ah (—), straw—verche-phulacha (*verci* —), grass—boo-re peer (— *pīr*).

It will be seen that most of the differences between this list and our words are matters of orthography, but not all can be explained this way. Thus we find (1) forms of words which are not reconcilable with the Parji forms (*mareng*, tree), (2) words not found in our materials (*cho-ah*, hair), (3) in *wulle verunta* (wind comes) a verbal form which resembles nothing in the present grammar. It is possible that Glasfurd's material was taken from a dialect different from any of those studied by us.

The next list of Parji words appears in Stephen Hislop's "Papers relating to the Aboriginal Tribes of the Central Provinces", edited by R. Temple (1866). Here the language is referred to simply as Bhatrain, while the 'Parja' words which appear in the same list turn out to be Gadaba. Hislop's list is as follows:—

Air—wale, arm—kai, belly—potta, buffalo—cher, bullock—badda, cloth—ganda, cow—goe, daughter—mal, dog—neta, earth—nindil, father—tata, fire—kich, hair—choa, head—talū, hog—pendu, horse—guram, leg—kalu, moon—nalin, mother—yan, rain—wani, rice—parkul, sit—und, sky—badar, son—chind, sun—pokal, tiger—dū, tree—mareng, water—nir, woman—haial.

It will be observed that this list adds nothing to the material given by Glasfurd, and it is apparently taken from Glasfurd with some attempt at normalizing the transcription.

The Parja tribe is mentioned in the "Report of the Ethnological Committee on the Aboriginal tribes brought to the Jubbalpore Exhibition of 1866-67" (Nagpore, 1868), but the confusion between the Bhatti and Parji dialect on the one hand, and Parji and Gadaba on the other still persists.

Among the Dravidian tribes enumerated in the Report (Introduction, p. 7) Bhuttra Gond is one, who according to the report (pt. i, p. 8) live in Bustar, Upper Godavery District, and Jeypore, burn their dead but erect no monument, and whose marriage is not contracted until puberty. Captain Glasfurd in his Upper Godavery District Report which forms part of the book, writes: "Towards the eastern portion of the tract the races appear very much mingled, and there are as many as four or five tolerably distinct races, the Bhutras or Parjas, Tugaras, Gudbas, and Moorias" (pt. ii, pp. 36 and 41).

In part iii of the book there are a few comparative tables of aboriginal languages. (1) In the comparative table of words used by the Dravidian tribes, a few 'Bhuttra' words are given. All are good Parji words repeated from the collection given above. (2) In the comparative table of words used by Kolarian tribes some Gadaba words are entered and they are described as Gudwa or Parja words. (3) In Capt. Glasfurd's table of languages in the Upper Godavery District a small list of Parji words appears described as Bhuttra or Purja words. On the other hand the Bhuttra or Purja numerals recorded along with this list are Indo-Aryan (*yaka, do, theen, char*).

The confusion between Parji and Bhatri was removed by the publication of the Linguistic Survey of India. Bhatri (vol. v, 2, p. 434) was shown to be a local dialect of Oriya and Parji received separate treatment in the Dravidian section (vol. iv, pp. 554-560). Unfortunately, as already stated, the mistake was made of classifying the language as merely a dialect of Gondi, and this error obscured the fact that Parji is an important independent member of the Dravidian family. The material in the LSI comes from what we have classified as the North-Eastern dialect (*ciŋd* 'son', NW. S. *cind*), which happens to be the dialect least studied by us.

A short account of the Parja tribe of Bastar is given in Russell's "Tribes and Castes of the Central Provinces" (1916), where the alternative name of the tribe is alternatively given as Dhurva. The Bastar Parjas are also said to be distinguished from other tribes called Parja (Peng- and Mudara-Parja are named) by being called Thakara or Tagara Parja. This term is clearly identical with Glasfurd's Tugara, but curiously enough it was not heard by us in Bastar. In Thurston's account of the Parjas or Porojas living round the boundary of Orissa and Madras (seven tribes are mentioned) a different account is given of the Tagara Porojas. They are there

said to be a section of the Kōyas or Kōyis who speak Kōya, or in some places, Telugu.

From the Census Report of India, 1931, vol. i, pt. iii, "B" (pp. 204-5) we come to know of a Dhruva language spoken in the Vizagapatam agency. The words supplied by the census commissioner show that the language is the same as the Durwa Parji of Bastar. Here the difference between the Dhruva (Dhurwa) language and Gonli is emphasized. "Gondas and Dhruvas say they cannot understand each other's language, nor can they speak in it with members of any other tribe." The list of words, all of which are recognizable as Parji, is as follows :—

Water—nūru, house—ollen, hill—konding, river—kolāb (n.pr.), gedda—siluva, tree—merku, father—tāta, mother—iyyā, son—chindu, daughter—mālu, dog—netta, cow—gāi, bull—badāo, goat—mēva, crow—kākal, elephant, ēnu, milk—pēlu, paddy—vērchil, rice—perukul, ragi—rātel, hand—khēyu, stomach—paṭṭa, nose—mūāṇḍ, ear—kēkōsil, head—tel, one—okut, two—urdu, three—mūāṇḍuk, four—nāluk, five—chēnduk.

A few specimen sentences are given : 'There are four houses in my village : ē polubti nālūva alle mendāl, I have two wives—ānu urdu ayarchilānu mendāl, to-morrow I will go to the market—tōlin āṭ chendā ānu, he beat me—ōḍ ani chāḍitil.

A short but informative note on the Parjas appeared in Grigson's *Maria Gonds of Bastar* (1938). He quotes the opinion of the LSI that Parji is a 'corrupt dialect of Gondi', but points out that the two languages are so different as to be mutually unintelligible. His promise (*loc. cit.*) to write a separate account of the Parjas could unfortunately not be fulfilled owing to his premature death.

Such was the information available about the Parjas and their language when the authors of the present work undertook a tour of the area in the winter of 1950-51. It was soon confirmed that it was a Dravidian language quite independent from Gondi, and a valuable addition to the material available for the comparative study of Dravidian.

The number of Parja speakers according to the 1931 census (the latest figures available) was 12,363. They occupy a narrow strip of territory beginning immediately south of Jagdalpur and extending across the dense Kanger Forest into the Sukma Zamindari. The tract is contiguous to the Jeypore frontier and in the extreme south

there are some Parja villages which extend over the frontier. The Parjas to the north of the forest are more advanced than those in the south, and in the immediate vicinity of Jagdalpur they are tending to lose their language in favour of Halbi.

The bulk of the material collected in these pages comes from the village of Maoli Padar (Pūbar in the Parji language) about 18 miles south of Jagdalpur. The Parji of this village constitutes our material for the North-Western Dialect, and it forms the basis of our grammatical treatment. In addition we made two excursions to the southern area, one to the village of Tongpal immediately to the south of the Kanger reserve forest, and the other to Chindgarh which lies very near the southern extremity of the Parja-speaking area. There are some differences between the speech of these two localities but essentially they represent the same dialect which is quite strongly differentiated from the dialect of the North-West. The differences between the two are dealt with in the appropriate sections of the grammar. In addition the Southern dialect has a number of Telugu loanwords (e.g. *balk* 'to live') which are absent in the north. Texts nos. VI and VII are in this dialect.

We were able, for one day only, to visit the village of Netanar, where yet another dialect was observed. The most important difference is that here original alveolars are represented by cerebrals, as opposed to the other two dialects in which they appear as dentals. It is this dialect which is represented in the specimens printed in the LSI. Unfortunately we were not able to give the dialect the adequate study which it would certainly repay. We have named it the North-Eastern dialect, but it is not certain that in the end this term will turn out to be justified. We did not visit the extreme north-east of the Parja area, and it is possible that yet another dialect might emerge if that area were investigated. For instance we were informed that in that direction a *d*-future (*verdan* 'I will come' for *verran*) was extensively used, a form which we came across nowhere. It is in this direction also that Parjas may be expected to live amongst Bhatras and to speak Bhatrī as their second language. Wherever we went Halbi, not Bhatrī, was the second language of the Parjas. This conflicts with what previous observers have said about the relations of Parjas and Bhatras, and the difference must be due to the difference of the localities in which the observations were made.

We have retained the traditional designation of the tribe, Parja, though it may well be argued that the name by which the people

call themselves, *Durva*, would be more appropriate. The term *Parja* is of course no tribal name but merely a corruption of the Sanskrit *prajā*, meaning subjects. In the adjoining states of Orissa this term (usually spelt *Poroja*) is used of a great variety of tribes speaking different kinds of languages and quite distinct from each other—*Peng Poroja*, *Bouda Poroja*, and so on. This has led to some confusion which is now more or less cleared up. The meaning of the term in Bastar can be more precisely defined. It means not merely 'subject' but more specifically 'ryot'. This is clear from the fact that the Gonds of Bastar render the term *Parja* by *kāp*, which is Telugu *kāpu* 'ryot, cultivator'. On the other hand the *Parjas* refer to the Gonds as *Bōyil* with which we may compare Tel. *bōya*, *bōyāḍu* 'a savage, barbarian, an inhabitant of a forest, huntsman, fowler.' The use of these terms by the tribes themselves is significant, since they would appear to show that the *Parjas* are the original cultivators of the soil in this area, as opposed to the more nomadic and forest-dwelling Gonds. We may assume that when the present state of Bastar was founded after the fall of Warangal the *Parjas* were the major cultivating class in the centre of the new state and on this account received their name. The fact that they now occupy so restricted an area is due to encroachment from various quarters—settlement of Halbas, who were in origin the military retainers of the Rajas of Bastar, in their territory, an influx of Bhatras from the east, and the expansion of the Gonds.

Doubt has been expressed as to the antiquity of the term *Durva*. The older residents of the state are unanimously of the opinion that *Durva* is a new-fangled term, and that in the old days one only heard of *Parjas*. This attitude is reflected by Verrier Elwin who remarks in his 'Loss of Nerves': "In Bastar 'reform' usually means the struggle of a tribe to gain a higher place in the social scale. So we have a constant and bewildering change of tribal name. *Marias* became *Murias* and *Dorlas*, *Parjas* became *Dhurvas*, *Murias* became *Bhatras*." The term seems to be identical with the name of the *Durwel* Gonds, a distinct section of the Gond tribe living in Chanda, as opposed to the *Raj* Gonds of Hyderabad and other places. On the other hand the Gonds of Bastar (according to *Parja* informants) who render *Parja* by *Kāp* render *Durva* by *Dōṛār* (pl.), and this, however the forms are to be reconciled, certainly suggests that we are dealing with an old indigenous name.

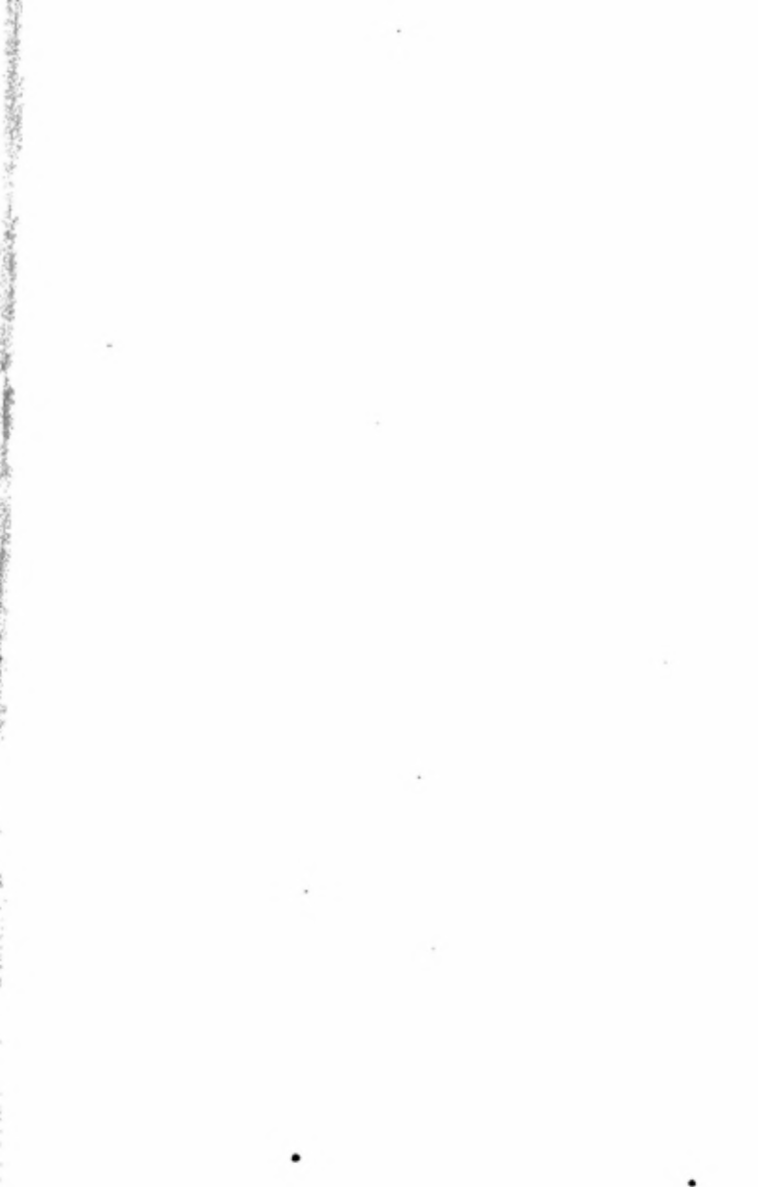
We have remarked that *Parji* emerges as a new independent

member of the Dravidian family, and in the sense that it is not merely a dialect of some other language, this is true, as is clear enough from the following pages. At the same time the languages of the Dravidian family admit of a certain amount of sub-grouping among themselves, and Parji belongs to such a group. Its nearest relations are two languages spoken by small tribes of Koraput—Ollari and Pöyn. The three languages are quite close, but sufficiently different from each other to justify their being classed as languages, not dialects of the same language. These three have again in turn a special connection with Kolāmi and Naiki, a connection which emerges throughout the grammar and vocabulary, and is particularly evident in the formation of the plural. Of the tribal languages of Central India this group of five is nearest to the type of Dravidian in the southern, literary languages, and there are some special connections with Telugu. Further removed from South Dravidian is the group represented by Gondi (with its very numerous dialects) and Konda (Koraput), still further, and in many ways idiosyncratic, the closely related Kūi and Kuwi. It may also be remarked that, different as they now look, there are also many signs of special connection between Gondi-Konda and Kui-Kuwi, a fact which should be kept in mind when considering the problem of the original home of the Gonds.

This enumeration of the Dravidian languages of the central group shows how much work remains to be done in the field before the comparative study of Dravidian can be undertaken on a proper basis. It is also a matter of importance that the work should be undertaken soon, before the inroads of education and modern civilization bring about their disappearance. In particular it is the duty of universities of South India to investigate and preserve these precariously surviving members of the Dravidian family. The scientific study of Dravidian Linguistics has been neglected longer than that of any family of comparable importance, but at last there are welcome signs of change. Comparative work must go hand in hand with the primary work of collecting new material. In the present work we have done something to fill in the gap, and it is our earnest hope that others will be stimulated by our example to do the same.

Finally the authors wish to express their thanks for assistance in the first place to the Government of India and the Government of Madhya Pradesh, who actively assisted our expedition in search

of a new language; to all those serving in Bastar who assisted us with facilities on the spot; and to Dr. B. S. Guha, head of the Anthropological Department, who was responsible for our fruitful collaboration. The book was written in Mysore in the summer of 1951, and our thanks are due to Dr. B. L. Manjunath, Vice-Chancellor of the University, through whose kind assistance we were provided with every facility for carrying the work to completion.



PARJI AREA IN BASTAR



PART I

GRAMMAR

CHAPTER I

ORTHOGRAPHY AND PHONOLOGY

1. The phonemes of the Parji language are as follows:—

Vowels : *a, ā, i, ī, u, ū, e, ē, o, ō.*

Consonants : *k, g, c, j, t, d, p, b, y, v, r, l, [s, h], ŋ, ñ, n, m.*

Loanwords from Halbi which contain other phonemes are normally assimilated to this pattern. For instance, *h* is dropped (*āḥ* 'market'), aspirated stops are de-aspirated (*gāw* 'wound', *dōṭi* 'dhoti', etc.), and *s* is represented by *c* (*cilapāl* 'custard apple', etc.). But as the Parjas are by now all bilingual, and in many places speak Halbi more frequently than their own tongue, they have become largely at home in Halbi phonetics, and in areas particularly exposed to Halbi influence, the Halbi sounds will be heard occasionally in Parji speakers : *asur* 'asura', *naḥer* 'coco-nut', etc.

2. The vowel system is that normally found in the Dravidian languages. A special feature of Parji is the tendency to turn Dravidian *a, ā* into *e, ē* : *tel* 'head', *pēl* 'tooth', *kēl* 'stone', *ver-* 'to come', *neruḥ* 'vein', *meruḥ* 'medicine', *meri* 'tree', *ned-* 'to smell', *verci* 'rice' : cf. Ta. *talai*, *pal*, *kal*, *var-*, *narampu*, *maruntu*, *maram*, *nar-*, Gondi *vanji* ; likewise in the case of the long vowel, *kēl* 'leg', *pēl* 'milk', *ēḍ-* 'to become cool' : cf. Ta. *kāl*, *pāl*, *ār-*, etc.

The change may also appear in loanwords from Halbi, but only apparently in the case of the short vowel : *men* 'mind', *ceṭur* 'clever', *geṇ geṇ* 'often', etc.

Although frequent, this development is by no means universal, and words are also quite abundant in which *a, ā* are preserved : *amb* 'arrow', *pay* 'green', *kaṇ* (S.) 'eye', *maṇ* 'sand', *cavil* 'mortar' : (Ta. *ampu*, *pay-*, *kaṇ*, *maṇ*, Kol. NK. *saṭli*) ; *vāni* 'rain', *bām* 'snake', *tāk-* 'to walk' : (Kol. NK. *vāna*, Ta. *pāmpu*, etc., Kui *tāka*). Furthermore, Parji sometimes perversely shows *a, ā* where other languages have *e, ē* : *marp-* 'to lighten' (Kol. *merp-*), *vār* 'root' (Ta. *vēr*, etc.), *vanda* 'finger' (Kol. *vende*).

This change affects the inflection of the very common class of nouns ending in *-a*. Here the *-a* is normally preserved in the

uninflected forms, whereas *e* appears in all inflected forms: *kerba* 'egg': acc. gen. *kerben*, pl. *kerbel*, etc.

In non-initial syllables there is a dialectal variation between *a* and *o*, which appears to be due to a tendency of the northern dialects to turn *a* to *o* in these positions. NW. *gurral* 'horse', *gaḍḍom* 'beard', *kukonḍi* 'panther', *camoto* 'went rotten' (3rd a.nt.): S. *gurrāl*, *gaḍḍal* (pl.), *kukandī*, *camata*, etc. Sometimes this variation appears in the form of an alternation between *o* and *e*, since in these cases *o* represents original *a*: N. *payot*, *payov* nt.s. and pl. 'green', *bayov* 'elder sisters', *poḃor* 'foam': S. *payet*, *payer*, *bayev*, *poḃer*, etc.

3. The final auxiliary vowel *-u* which is characteristic of the South Dravidian languages (Te. Ta. *uppu* 'salt', etc.), is not usually present in Parji. But it is heard sporadically even in the north, and in the south more frequently: *kiccu* 'fire', *murru* 'dirt', *ḍūru* 'tiger', *cuppu* 'salt', *ceḃḃu* 'flesh', *ḃappu* 'split bamboo', *kēnu* 'field (of shifting cultivation)', *neyyu* 'oil', *kēdu* 'broth'; normal forms: *kic*, *mur*, *ḍū*, *cup*, *ceḃ*, *ḃap*, *kēn*, *ney*, *kēḍ*. Even in the south the short forms are those normally found in connected utterances; it is only before a pause, or when the words are pronounced in isolation, that the auxiliary vowel appears.

An anaptyctic vowel *u* is inserted where otherwise there would be two consonants in final position: *urup* 'spotted deer', *keḍub* 'knife', *ḃolub* 'village', *kuḃub* 'pit', *merud* 'medicine', *caḍum* 'footprint', etc. The vowel disappears in inflectional forms where the consonant group is followed by a vowel, e.g. from *ḃolub* 'village' the acc.s. is *ḃolbin*, the dat.s. *ḃolbuḡ*, and the plural *ḃolbul*; the same development may be illustrated by the plural of other words mentioned: *urḃul*, *keḍbul*, *kuḃbul*, *merḍul*, *caḍḃul*. The auxiliary vowel appears as *i* in connection with a final palatal consonant: *kerij* 'leaf umbrella', *ḃaḍic* 'boy', *neliū* 'moon', with plurals *kerjil*, *ḃaḍcil*, *neliil*. Intervocally groups of three consonants are tolerated when the first is a liquid and the second a nasal: *ḍurḡga* 'black bean', *keḡḡam* 'yoke (of plough)', etc. Elsewhere the auxiliary vowel is of necessity introduced, and this normally after the first consonant: *ḃolubti*, loc.s. of *ḃolub* 'village'; similarly *keḍubti*, *kuḃubti*, etc.; *kuḃultul* 'he rinsed mouth' (*kuḃulp-*, *kuḃult-*), *culukmed*, S. *culupḃod* 'he is rising (*culp-*, *cul-*)'. But an exception is found in the case of potential forms in *-tul*, *-tum*, *-tur*, where such combinations are involved: *culḃutut*, *culḃutum*,

culputur. Where four consonants come together the auxiliary vowel is naturally inserted between the first two and the last two: *polbutter* 'people belonging to villages', *kuplukmed* 'he is rinsing mouth', *namrukmet* 'he is closing eyes'.

In the present tense the vowels *e*, *o*, *a* function as auxiliary vowels: *cājemet* 'he does', *cājomot* 'you do': S. *cājamod*, *cājamot*. For the details see the treatment of the present tense.

4. The Dravidian consonant system is, on the whole, well preserved in Parji. Initial voiced stops in native words are rare in comparison with the unvoiced stops, in accordance with the usual Dravidian practice. As elsewhere sporadic cases of the voicing of originally unvoiced initials are found: *bām* 'snake' (Te. *pāmu*, etc.), *berlo* 'big' (Ta. Kan. *per-*, etc.), *burka* 'gourd' (Go. *purka*). There is occasional dialectal fluctuation between surd and sonant: *cerri*, *jerri* 'centipede', *cella*, *jella* 'branch'. In *pūda* 'evil spirit', unvoicing in the case of an early Aryan loanword is observed (Skt. *bhūta*).

5. Primitive Dravidian *o* is preserved in Parji, and has not developed to *s* as so frequently in other languages (*cūr-* 'to see': Go. Kui *sūr-*, etc.). The sound is also very frequent and, since normally they pronounce no *s*, it is the one characteristic of the Parji language which most strikes their neighbours. The tendency to drop this sound, which is common in the South Dravidian languages, is absent in Parji, and *o* is invariably preserved: *cila* 'not', *cēndu* 'five', *cup* 'salt', *cākal* 'hunger', *cen* 'head of rice': cf. Ta. *illai*, *aintu*, *uppu*, Te. *ḍkali*, *enmu*. In intervocalic and final position Parji *-o* (*-oo*) always represents Dravidian *-oo*; where elsewhere single *o* (*u*) appears Parji has *-y-*: *pay* 'green, fresh' (*payot*, *payov*, etc.), Ta. *pai*, *pacu*; *key* 'dark red', Ka. *kesu*; *payar-*, S. *ṣayal* 'green gram', Kol. *pesal*; *muy* 'black-faced monkey', Ta. *mucu*, etc. Where the vowel *i* precedes, this *y* coalesces with it to produce long *ī*: *pī-* 'to live', Go. *pīs-*, *mī-* 'to bathe'. The same development is found in combination of *e* + occlusive: *puyk-* 'to pull out' < **puck-*, extension of *puc-*; *kīk-* 'to pinch', Go. *kisk-*; *pīk-* 'to crush', Go. *pisk-*; further in the loanword *cuyk-* 'to sob', Ha. *suskāto*.

6. Of the cerebral sounds Parji has given up cerebral *ḷ*, which appears always as dental *l*: *vil* 'white', Ta. *veḷ*, etc.; *vali* 'wind', Ta. *vaḷi*, Go. *vaṛi*; *kil* 'parrot', Ta. *kīḷi*, etc.; *īli* 'bear' Te. *elugu*, Go. *erj*; *pul*, *pulla* 'sour', Ta. *puḷi*, etc.; *tēl-* 'to float',

Ta. *tāl*, etc.; *tāl*- 'to run', Naik. *tāl*; *culp*- 'to arise', Naik. *sūl*-; *pil*- 'to be split', Ta. *pīla*, etc.; *pōnal* 'green pigeon' Go. D. *pōnar*; likewise in feminines: *murtal* 'old woman', Naik. *murtāl*, Go. D. *murtar*; *podal* 'mother-in-law', Naik. *podāl*; *korol* 'bride, daughter-in-law', Naik. *korał*; *iral* 'two (women)', Naik. *irał*, etc.; also the plural *-l*: *telkul* 'heads', Naik. *talkul*, etc.

On the other hand Dravidian *r*, which has been so frequently altered in other languages, is preserved intact: *ur*- 'to plough', Ta. *ur*-, etc.; *kiri* 'below', Ta. *kīr*, etc.; *ir*- 'to descend', Ta. *iri*, etc.; *kor* 'young, tender', Ta. *koru*-, etc. It is always clearly kept distinct from *-d*-, which appears in such words as *noł*- 'to wash', Kol. *oł*-, Go. *nor*-; *id*- 'to put', Ka. *id*-, etc.; *pad*- 'to fall', Ka. *pad*-, etc.

Dravidian *y* appears as dental *n*, e.g. in *kan* (S.) 'eye' and *nan* 'sand': Ta. *kaṇ*, *maṇ*.

When the first syllable of a word terminates in cerebral *ṣ* (*ṣṣ*) or *ḍ*, an initial dental is, by attraction, cerebralized in all three dialects, e.g. *ṣoḍu* 'rope', *ṣoḍ*- 'to touch' (Ka. *ṣoḍu*), *ṣiṣa* 'straight', etc. This applies in the north-eastern dialect also in such cases where medial cerebral has developed from an original alveolar: *ṣoḍ*-, *ṣoṣṣ*- 'to be fierce (sun's rays)', NW., S. *teḍ*-, *tet*-.

7. The alveolar consonant which appears in South Dravidian as *r* (> *r* in modern Ka. Ta.) and in Gondi as *r*, appears in Parji in the north-western and southern dialects as *d*: *ned*- 'to smell', *teḍ*- 'to be fierce (sun's rays)', *peḍ*- 'to pick up'—cf. Ta. *ter*-, Go. *ter*-, Ta. *nar*- 'fragrant', etc., Ta. *per*-, etc.; *kēḍ*- 'to winnow': Ka. *kēr*-; *ṣeḍ*- 'to become cool': Ta. *āṛu*, etc.; *nūḍ* 'ashes': Ta. Ka. *nīṛu*, *kūḍu* 'thigh', cf. Ta. *kuraṇṇiku*, etc. In the same way after nasal (Ta. *-ṇr*-, Ka. *-nd*-, etc.) *peṇd* 'pig': Ta. *paṇṇi*, Ka. *pandi*, Go. *puddi*; *nendi* 'sunshine': Go. *eddi*, cf. Ta. *eṇṇṛ*. The double combination (Ta. *-ṇṇ*-, etc.) appears as *n*, *t*: *putkal* 'anthill', *putta* 'inner nest of anthill': Ta. *puṛṇu*, Ka. *putta*, etc.; *kēti* 'winnowing fan', *net*-, *tet*-, *pet*-, past stems of the above verbs; *utka* 'ropes of carrying yoke', cf. Ta. *uri*. As far as the double alveolar and the combination nasal + alveolar are concerned the Parji treatment is paralleled in other languages, notably in Kannada and Gondi, in the latter with assimilation of nasal. In keeping the occlusive pronunciation of the single intervocalic alveolar, Parji is more archaic than Gondi and most of the S. Dravidian languages. But a similar treatment is found in Kolami,

though more rarely (Kol. *kudug* 'thigh', *kāl* 'to winnow' and, among the southern languages, in Tulu (*tude* 'ford').

The above rules apply to the north-western and southern dialects of Parji; the situation in the north-eastern is remarkably different. Our material from this area is unfortunately incomplete, but there is enough of it to make the rule quite clear that wherever in north-western and southern Parji a dental goes back to an original alveolar, it appears as a cerebral in the north-east; but wherever the dental is original it is preserved in the north-east as such. Examples of cerebral out of alveolar are found in words corresponding to those of the above list: *puṣkal*, *puṣṭa*, *ṣeḍ*, *neṇḍi*, *neḍ*, *peṇḍ*, *uṣka*, *ṣḍ*, *kṣḍ*, etc.; also in others—*keḍub* 'knife', *ciṇḍ* 'son': NW. S. *keḍub*, *ciṇḍ*; in the masculine singular termination of nouns, adjectives, and verbs, *toḷeḍ* 'brother', *berteḍ* 'big (man)', *vermeḍ* 'he comes', etc.: NW. S. *berteḍ*, *toḷeḍ*, *vermeḍ*. It is clear that in all these cases the original Parji sounds were alveolar -*ḍ*-, -*ṭ*-, which have been assimilated in the north-east to the cerebrals, in the rest of Parji to the dentals.

Very occasionally the alveolar appears in Parji as *r*, as in Gondi, etc.: *verub* 'wing', cf. Ta. *viṛaku*, etc.; *mari* 'again', cf. Ta. *maṛu* 'other', etc.; *payari* 'green gram', Ta. *payaru*; S. *kerub* 'knife', beside S. NW. *keḷub*, NE. *keḷub*. It is possible that the *r* of the future is of this origin, since by this the *r* and *d* forms would be united (*aṛḍan*, *aṛḍuran*); but no north-eastern forms are available to clinch the matter.

8. Original intervocalic and final -*g*- (and occasionally -*k*-) is frequently weakened in Parji, and appears as -*v*- or -*y*-. Usually -*v*- is characteristic of the northern dialect in these words, and -*y*- of the southern, but the rule is not without exceptions. Examples of such weakening are: (1) forms common to all dialects—*ev* (pl. *evul*) 'leaf': Kol. *eg* (pl. *egul*); *nav*- 'to laugh': Ta. *naku*, etc.; *māva*, pl. *māvel* 'dancing bells': Kol. *māṅge*; *cileva* 'rivulet, brook': Go. Kol. *silka*; *toy* 'wild fig': Kui *tōga*. (2) Dialectal variation is seen in N. *meru*, S. *meriya* 'grandchild': Kol. *marge*; N. *mēvu*, S. *meyu* 'she-goat': Ta. *mēka*, Kol. *mēke*; N. *vēv*-, S. *vēy*- ' (day) to dawn': Kol. *vēg*-; S. *calva* and *caliya* (in different villages): Ka. *jaluge*. In the case of *uy*-, *uv*- 'to fall out (hair, etc.)': Ta. *uku*, the *v*-form was met with only locally in the south. In *paḍa*, *paḍa* 'wooden part of carrying yoke', -*g*- is preserved in the north and changed to -*v*- in the south. This variation indicates

original -g- in some words where an etymology is not immediately available: N. *guḍva*, S. *guḍiya* 'blue bull', N. *vervel*, S. *veriyel* 'a species of rodent'. In some verbal roots which originally ended in -g preceded by another consonant, there is a variety of treatment: it may disappear altogether, as usually in the north; it is occasionally preserved in the south, more usually changed to -v-, while in the extreme south it is often changed to -i-: S. *mulg-*, *muli-* 'to dive, be submerged' (3rd s. past m. *mulgatal*, *muliḡatal*): Kur. *mulg-*, etc.; S. *vilg-*, *vili-* 'to be bright white': Ta. *viḷanku*, etc. An original -g- is to be assumed where it is no longer preserved in such verbs as *ir-*, *irv-*, *iri* 'to descend' (:Te. *ḡigu* < **irgu*), *aḡ-*, *aḡi-* 'to beg' (:Te. *aḡugu*), *ol-*, *olv-*, *oli-* 'to embrace', *taḡ-*, *taḡv-*, *taḡi* 'to be hot', *tir-*, *tirv-*, *tiri-* 'to tremble', *uḡ-*, *uḡv-* 'to comb', *cal-*, *calv-* 'to chew', *koḡ-*, *koḡv-* 'to be fat'. But in *ker-*, *kerv-* 'to burn', -v- appears to be original: cf. Go. *karv-*.

It may be noted that although the northern dialects eliminated this consonant from the verbal stem, its original presence is usually indicated by the existence of the auxiliary vowel in the present and future tenses.

More rarely the southern dialect substitutes -y- for intervocalic -d- of the northern dialects: *pōy* 'to become wet', *ēy-* 'to arrive', *ēyir* 'hail', *poyil* 'flour', *oyir* 'marriage procession': N. *pōd*, *ēd*, *ēdir*, *podil*, *odir*.

There is a small number of nouns in -u which from the evidence of the related languages have lost final -g: *ēnu* 'elephant', Te. *ēnugu*; *kudu* 'thigh', Kol. *kudug*; *uḍu* 'iguana', Kol. *uḷug*, *ṣoḷu* 'rope'; *piṣu-l* 'intestines', Te. *prēgu*, *kaḍu* 'soḍ', *ūlu* 'plantain'. Pj. *ceru* 'tank' is a loanword from Telugu (*ceruvu*).

9. The combination nasal + stop is variously treated in Parji:—

(1) The nasal may disappear: commonly in the suffix -ub, e.g. *kuṛub* 'pit': Ta. *kuṛumpu*; likewise in *keḷub* 'knife', *verub* 'wing', *muṛkub* 'sweat', *kuṛub* 'leach', *uykub* 'serpent's slough', etc. The same is the case with less common dental combination: *merul* 'medicine': Ta. *maruntu*; *curud* 'a small kind of bee': Kol. *surund*. The same loss of nasalization has taken place in the masculine termination of pronouns, adjectives, and verbs: *ōd* 'he': Naik. *aenul*; *tindul* 'he ate': Kol. *tindend*; *berted*, *toled*, etc.

In corresponding combinations with -g, the nasal is usually preserved, but in the north it is normally lost in the Dative case: *cindug*, *netteg*, etc., from *cind* 'son', *netta* 'dog', etc. In these

cases the southern dialect preserves the nasal usually at the expense of the -g: *cindun*, *netten*, etc. On account of this variation the southern dialect is called by the Parjas 'idun adun'.

(2) The nasal may be preserved and the occlusive absorbed. This is particularly common in the case of the combination -nj-: *guññi* 'owl'; Kui *guñji*; *neliñ* 'moon': Go. *nelenj*; *paññi* 'to be satisfied (hunger)'; Go. *pany-*; *nēñ-* 'to breathe'; Kui *nēnja*; *ññ-* 'to swing', *ēñ-* 'to awaken', *gūñ-* 'to smoke', etc. Other combinations are normally preserved, but final -g in the combination -ng tends to drop off: *kulun(g)* 'stalk of leaf', *merun(g)* 'rib of leaf'. In such cases g is always retained when it is followed by a vowel in inflectional forms: pl. *kulungul*, *merungul*, etc.

(3) Apart from the cases mentioned above a nasal followed by stop usually remains, particularly so in radical syllables: *amb* 'arrow', *nendi* 'heat of sun', *gunḍa* 'dust', *kondi* 'mountain', *janga* 'footstep', etc., etc.

Preceded by long vowel the combination tends to be replaced by nasal vowel + consonant: *vēdid* 'god', *ūd-* 'to blow' for *vēndid*, *ūnd-*, etc., and this tendency appears occasionally in the case of short vowels: *nāḍil* 'earth', *mēḍad* 'is' (root *men-*).

10. Concerning the writing of double and single consonants, it may be observed that original double consonants are normally preserved as such in Parji in dissyllabic words: *cukka* 'star', *koppa* 'hillock', *kuppa* 'stack', *botta* 'hole', *bomma* 'eye', *poṭṭa* 'belly', *maṭṭa* 'toe-ring', *guṭṭa* 'pool', *ulli* 'garlic', *ḍokka* 'lizard', *caḍḍa* 'ant', *tumma* 'quail', *gadda* 'kite'; finally, or before another consonant a single will appear: *cup* 'salt', *kic* 'fire', *log* 'charcoal' (but *kiccu*, *cuppu* if pronounced with auxiliary vowel, *boggul*, pl.). Similarly, in the case of verbal roots: *kaffed* 'he tied', *pokked* 'he said', *pokkur* impv. 2 pl., *pok* impv. 2 s., etc. In longer forms of words such a consonant will usually appear as single, so normally in negative forms of verbs (*pokeda* 'he did not say') and causatives (*titip-* 'to feed', etc.). In compound expressions the double consonant of a noun may be weakened: *neta ciṭki* 'name of a plant' (*netta* 'dog'), *boma putru* 'eye-pupil'. The exact conditions of the alternation are not always easy to determine, and some inconsistency will be observed in the transcriptions. A technical phonetic investigation of this phenomenon in Parji, as well as in some allied languages, would be useful.

11. Sandhi does not play an important part in Parji, but only

one phenomenon is deserving of notice. In a very small number of compound expressions an initial unvoiced occlusive of the second member is voiced, or in the case of initial *p* changed to *v* (*b* only if nasal precedes): *may gel* 'whetstone' (*kel* 'stone'), *vār jān* 'water of boiled rice', *tiŋe dekul* 'midday' ('straight heads'), *oēpal vāp* 'children (boys and babies)', *nend vāv* 'the middle of the way' (*pāv*), *pūru vinda* 'a particular species of small fly (*pinda*)', *ir vōkal* 'two years' (*pōkal*), *oem bōkal* 'five years'. The number of such examples could no doubt be increased by further investigations but they remain exceptions to the general rule according to which sandhi is absent. They are survivals from an earlier state of affairs where such sandhi was normal, but which has more recently been usually eliminated except in a few stock phrases.

CHAPTER II

NOUN

GRAMMATICAL GENDER

12. In common with Telugu, Kui, Gondi, and Kolami, and in contradistinction to Tamil, Kannaḍa, etc., Parji has normally two genders, Masculine and Neuter. Nouns denoting men are masculine, nouns denoting women and all other nouns are neuter. Neuter also are nouns expressing all supernatural beings, including gods and goddesses: *bagavan pokoto* 'God said', etc. The grammatical expression of gender appears normally in pronouns (*əd* 'he', *ad* 'she, it') and in adjectives and verbs inflected in agreement with nouns and pronouns: *lāta pokkel* 'father said', *iya pokoto* 'mother said', *i manja viled mēdal* 'this man is white', *i ayal vilot mēda*; similarly in the plural *viler*, *vilov*. The nominal stem itself does not normally contain any indication of gender, nor is such necessary, since the gender of the noun depends entirely on its meaning. But the pronominalized forms of adjectives and verbs may function as nouns (*bertel* 'big man', *cīraned* 'giver', etc.), and there exists a small number of nouns terminating in the masculine suffix *-d*: *toled* 'brother', *podid* 'father-in-law', *mayil* 'husband', *gaḍid* 'cowherd'.

13. There exists also a small class of nouns containing the old feminine suffix *-aḷ* (> Pj. *al*): *podal* 'mother-in-law', *oḷal* 'sister', *ayal* 'woman', *kēḷal* 'widow', *mural* 'old woman', *koṛol* 'bride', *navol* 'younger brother's wife'—cf. Naik. *podal*, *koraḷ*, *mural*, Go. *murtar*. These formations are relics of a time when the language had three genders, as in Tamil, Kannaḍa, etc. It is clear, for instance, that Pj. *koṛol* (Naik. *koraḷ*), is a derivative with the feminine suffix *-aḷ* from the adjective *koṛ* 'young, tender', and this indicates original inflection of the adjectives in the feminine also. So it is clear that the three-gender system of Tamil-Kannaḍa originally prevailed in the rest of Dravidian, and that introduction of a two-gender system is an innovation of Telugu and the Central Dravidian languages.

From the point of view of Parji these nouns are, of course, neuters, and it is only from the comparative point of view that we may speak of them as feminines. On the other hand, in the numerals there are forms which we may speak of as feminines from the point of view of Parji itself. The first five numerals have three sets of forms,

masculine, feminine, and neuter, the feminine forms being 1. *okul*, 2. *iral*, 3. *muyal*, 4. *nelal*, 5. *ceyal*, and they may be used either attributively (*ceyal aycil* '5 women') or absolutely (*ceyal* 'five' (women)). Similar forms appear in Kolami (*iral*, *muyal*) and Naikri (*iral*, *muyal*, *na!la!*).

FORMATION OF NOUNS

14. The noun forming suffixes of the Parji language have mostly ceased to be active, and those that can be extracted from the word list belong mainly to ancient Dravidian formations. The common suffix *-ub*, for instance, appears only occasionally in derivations from verbal roots functioning in Parji, e.g. *uykub* 'slough of snake' from *uyk-*; mostly words ending in this suffix are not further analysable from the point of view of Parji itself: *polub* 'village', *minḍcub* 'fish-hook', *verub* 'wing', *nerub* 'vein', *kursub* 'leech', *parsub* 'cream', *merkub* 'cucumber', *gerkub* 'belch', *gerub* 'ear-wax', *koḍub* 'knife', *muykub* 'sweat'. This suffix is occasionally used also to form masculine nouns: *kētub* 'widower' (*kētal* 'widow'), *pōkub* 'a prodigal' (but *ṣin pōkub* 'deserted bee's nest' is neuter).

The suffix *-uṅ(g)* is less common; examples are, *koṛuṅ* 'leaf shoot' (*koṛ-* 'young, tender'), *iluṅ* 'voice', *kuluṅ* 'stalk', *meruṅ* 'rib of leaf', *taṛuṅ* 'liver'; we find also *-egg* and *-ong*, e.g. in *marlong* 'rib', *keleng(i)* and *kelong(i)* 'pumpkin', *perceṅg(i)*, *merdeṅg(i)*, names of trees. Comparatively rare suffixes are (1) *-um*: *caḍum* 'footprint' (dialectally also *caḍuṅg*), *bogum* pl. *boguṃul* 'coal' (also *bog*, *boguḍul*); (2) *-ka*: *utka* 'ropes of carrying yoke' (vb. *ut-*), *koḷka* 'bill-hook'.

15. The only suffix that remains to any extent alive is *kud*, which forms abstract nouns mostly from verbal roots referring to activities of the body, but occasionally also from others, e.g. *urjukud* 'sweat', *cuḷjukud* 'pus', *tumkud* 'sneezing', *āmukud*, *āvukud* 'yawning', *kūrkukud* 'nodding, drowsiness', *noykud* 'pain', *umlukud* 'urinating, urine', *nēnkud* 'panting', *kelaykud* 'dream', *ūbkud* 'saying', *cirdukud* 'winding turn of road'—from *urj-* 'to sweat', *cuḷj-* 'to suppurate', *tum-* 'to sneeze', *ām-*, *āv-* 'to yawn', *kūrk-* 'to nod, be drowsy', *noy-* 'to hurt, be painful', *uml-* 'to urinate', *nēn-* 'to breathe', *kelay-* 'to dream', *ūb-* 'to speak', *cird-* 'to turn, revolve'.

Verbal abstract nouns in *-ano*, *-rano* and agent nouns in *-aned*,

-*raned* are, of course, produced universally, but their formation is more conveniently treated in connection with the infinitival and participial forms of the verb.

16. The suffix *-al* which commonly forms verbal nouns in South Dravidian appears only rarely in Parji: *nēñal* 'breathing, breath', *ūñal* 'saying', *ēñal* 'arrival' (only in the phrase *ēñal ālemer* of the story), *kūñal* 'carrying-yoke' (*kāñ-* 'to carry on shoulder by means of yoke'), *minñal* 'spark', *koñal* 'spade'. It appears also in some non-verbal forms as *kokkal* 'heron', *kūkral* 'partridge'. The suffix *-al* also functions in Parji in forming the masculine singular of a certain class of adjectives (*tayal* 'light', n. *tayañ*, etc.); many formations of this type also function as nouns: e.g. *kūñal* 'dwarf', *geñal* 'simpleton', etc.

The *-al* which forms a number of originally feminine nouns (*kēñal* 'widow', etc.) is, of course, different from the above, as in this case the suffix contained originally cerebral *l*.

17. We have noticed the *-ñ* suffix which forms masculine nouns (*toñed* 'brother', etc.) and also the fact that it is frequently associated with the vowel *-i-* (*gañid* 'herdsman', *caññid* 'son-in-law'). There occurs also a suffix *-id* which is used in the formation of neuter nouns, e.g. *vēñid* 'god', *cēpid* 'brush', *kīpid* 'comb', *pocoid* 'skin of fruit, husk', *kēñid* 'feather', *cīvid* 'bean', *mīñid* 'urad', *vittid* 'seed', *gañid* 'hornet', *kañoid* 'stick of firewood', *pottid* 'twig', *kaññid* 'species of legume'. This suffix differs from the masculine suffix *-id* in that the latter was originally *-nd* (*end*) whereas in the case of the neuter suffix there is no indication that a nasal was ever present; also this *-id* appears to be a suffix in the proper sense of the term, whereas the masculine *-id*, being in origin a pronominal termination, is in a category different from the usual suffixes. The distinction between the two appears in the inflection, since the neuter suffix, as opposed to the masculine *-ñ* is always preserved in the inflection of the singular: acc. *cēpidin*, *vēñidin*, *pottidin*, dat. *vēñidug*, *cēpidug*, instr. *kīpidoñ*, *cēpidon*, etc. On the other hand, the plural is normally made by substitution of *l* for final *-ñ* (*mīñil*, *cīvil*, etc.) and forms of the type *cēpidul* are comparatively rare.

PLURAL OF NOUNS

18. The formation of plurals in Parji is more complicated than that found in most of the related languages. No less than five plural suffixes are found in use, namely (1) *-l* and its variants *-ul*, *-il*

(*verlad* 'wings', *gēri-l* 'nails', *paḍcil* 'boys'); (2) *-kul* (*telkul* 'heads', *peḥkul* 'teeth'); (3) *-cil* (*cāḷacil* 'sisters', *mācil* 'girls': sing. *cāḷal*, *māl*); (4) *-er* (*muttaker* 'old men'); (5) *-ov* (*-ev*), e.g. *tallov* 'mothers'. These five suffixes fall into two distinct classes; the first three are the noun-plurals proper, and are normally not found outside the nominal inflection. They also, in contradistinction to the last two, are indifferent to gender (*kōckul* 'kings', m., *merkul* 'trees', n.). On the other hand, the last two appear as the adjectival plurals of the masculine and neuter respectively (*eder*, *elov* from *elo* 'good', etc.), and the same suffixes appear also in the inflections of pronouns and verbs. It is clear that in the case of such nouns as *mutlak* 'old man', pl. *muttaker*, the word is adjectival in origin, and this normally accounts for the presence of this suffix in the declension of nouns.

The same dichotomy is found throughout the Dravidian field, and in Tamil, etc., plurals of the type *talaivar* 'headmen' (S. *talaivan*) are formed with what is properly the plural suffix of adjectives, and such words are themselves normally of adjectival origin. On the other hand, the multiplicity of the specifically nominal plural suffixes is exceptional. Usually only one such suffix appears, or variants of one (Ta. Ka. *-gaḷ*, Te. *-ulu*, Go. *-k*, *-yg*, etc.). But in Kolami-Naikri a set of plurals identical with those found in Parji appears, e.g. Naik. *mīlka-ḷ* 'tongues'; *kaḷusuḷ* 'sambhars'; *talkuḷ* 'heads'; *murtalil* 'old women' (S. *murtal*); *bhoyaker* 'fishermen', *atikev* 'paternal aunts'. The agreement between the two languages demonstrates the antiquity of this complicated plural system, and it therefore becomes important for the study of the Dravidian plurals in general.

On this topic we need say little here beyond pointing out the fairly obvious fact that the plural *-kul* is a double plural made by adding the plural suffix *-ul* to a word already supplied with the plural suffix *-k*; in Pj. *peḥkul*, Kol. *paḥkul*, Naik. *paḥkul* 'teeth', for instance, an older plural form which appears in Gondi as *palk* has been extended by the addition of the alternative plural suffix *-ḷ*. Likewise, in Ta. Ka. *kuḷ*, *gaḷ*, etc., we find a suffix made by adding *-ḷ* to an old suffix *-ka*, which is preserved unchanged in Kui (*paḥka* 'teeth'). Clearly there were in early Dravidian two independent plural suffixes of the noun *k* and *l*, about whose original distribution it is not now possible to say anything: developments have been either that one is preserved at the expense of the other (in Telugu *-ḷ*,

in Gondi -k); elsewhere a combination of the two has replaced both (Ta. Ka. *kaḷ, gaḷ*); in Parji, as in Kolami-Naikri, an original multiplicity has been preserved, though here the *k*-suffix has been invariably extended to -*kul*.

19. The -l plural appears as -l when a vowel precedes, and as -ul or occasionally -il when a consonant precedes. We have simple -l in the case of words ending in the suffix -i: *gōḷil, gēril, kukonḍil, ilil, gōḷil, nuḥḷil, ullil, pakkil, vercil, maḍil, kandil, kerdil, iṛḍil, ēril, boḍḍil, kipril, āril, mūnil, kuṛkil*, from *gōḷi* 'pebble', *gēri* 'nail', *kukonḍi* 'panther', *ili* 'bear', *gōli* 'jackal', *nuḥḷi* 'mosquito', *ulli* 'garlic', *pakki* 'stool', *verci* 'paddy', *maḍi* 'axe', *kandi* 'bead', *kerdi* 'cajanus indicus', *iṛdi* 'crab', *ēri* 'wooden part of ploughshare', *boḍḍi* 'a species of fish', *kipri* 'shell of egg, snail', etc., *āri* 'saw', *mūni* 'tip, point', *kuṛki* 'tadpole'. Similarly in the case of words ending in -u: *kuḷul, kudul, ēnūl, uḍul, ṣoḷul, cerul*, from *kuḷu* 'sod', *kudu* 'thigh', *ēnu* 'elephant', *uḍu* 'iguana', *ṣoḷu* 'rope', *ceru* 'tank'. These words have usually lost final -g (8.), and consequently we occasionally find plurals in -uvul which are of a more original type: *piṛuvul* 'intestines' (also *piṛul*), *ūḷuvul* 'bananas'.

This suffix is added to all nouns ending in -a, and before it, as already pointed out (2.), *a* is changed to *e*, as it is before other inflexional endings. Examples are: *cukkel, cilvel, porrel, vendrel, bommel, dorel, celler, kaḍḍel, piḍḍel, cākel, vāyel, juvel, kerebel, ūṭel, nettel, mēvel, mūḍel, piṛcel, ḍokkel, pindel, coddal, kavvel, korvel, nevakeḷ, tummel, mōcel, povel, joppel, burkel, cōrel, kēmēl, guḥḥel, pinneḷ, māvel, mēvel*, from *cukka* 'star', *cileu* 'brook', *porra* 'bush', *veṇḍra* 'hair', *bomma* 'eye', *dorba* 'lung', *cella* 'branch', *kaḍḍa* 'unripe fruit', *piḍḍa* 'seed, pip', *cāka* 'thorn', *vāya* 'field', *juva* 'well', *kerba* 'egg', *ṭiṭa* 'bird', *netta* 'dog', *mēva* 'female goat', *mūḍu* 'hare', *piṛa* 'squirrel', *ḍokku* 'lizard', *pinda* 'fly', *coddā* 'ant', *kavva* 'tortoise', *korva* 'red-faced monkey', *nevaka* 'worm', *tumma* 'quail', *mōca* 'crocodile', *pova* 'blister', *joppa* 'cluster, bunch', *burka* 'gourd', *cōra* 'pot', *kēma* 'razor', *guḥḥa* 'pool', *pinna* 'bund of field', *mūva* 'dancing bell', *mēva* 'grandchild'.

In the case of words ending in the suffix -d (17.) this plural suffix is substituted for the final -d; occasionally in the case of masculines in -id, e.g. *mayil, gaḍil, Boyil*, from *mayid* 'man, husband', *gaḍid* 'herdsman', *Boyd* 'Muria Goud', and normally in the case of

neuters: *karcil*, *pottil*, *civil*, *kātil*, *vittil*, *vētil*, *gārdil*, from *karcid* 'stick of firewood', *pottid* 'twig', *civid* 'bean', *kēdid* 'feather', *vittid* 'seed', *vētil* 'god', *gārdil* 'hornet'. Normalized plurals in the case of such words are exceptional: *cēpidul* from *cēpid* 'brush'.

20. Elsewhere the suffix appears as *-ul*, more rarely *-il*, both vowels being in the nature of anaptyctic vowels. The variety *-il* is comparatively rare, and usually, though not invariably, it is found after words ending in a palatal consonant. Examples are: *pačcil*, *kerjil*, *neliil*, *pučtil*, *garadil*, *kirkacil* (also *kirkocil*), from *pačic* 'boy', *kerij* 'leaf umbrella', *neliñ* 'moon, month', *pučul* 'insect, worm', *garad* (S.) 'donkey', *kirkuč* 'gnat, mosquito'.

The plural *-ul* appears only rarely after monosyllabic stems having a short vowel, because in such words the *-lul* plural is the rule (21.), but there are a few examples: *kauul*, *keyul*, *evul*, from *kan* (S.) 'eye', *key* 'hand', *ev* 'leaf'. It is the plural normally used after monosyllabic nouns containing a long vowel (for exception, see 21.), e.g. *bāmul*, *pānul*, *ēpul*, *māmul*, *pēnul*, *lāvul*, *pūvul*, *ṣelul*, *kēlul*, *kūkul*, *lībul*, *kāḷul*, *kūḍul*, *kārul*, *nāvul*, *tākul*, from *bām* 'snake', *pūn* 'corner', *ēp* 'hive', *mān* 'fish', *pēn* 'louse', *ḍū* 'tiger', *pū* 'flower', *ṣel* 'milk, female breast', *kēl* 'leg', *kūk* 'mushroom', *kīb* 'artichoke', *kāḷ* 'rafter', *kūḷ* 'leaf cup', *kār* 'kodon', *nā* 'sesamum', *tāk* 'hair'. It is used also with stems ending in a double consonant (exceptions, see 21.), e.g. *ceppul*, *korruul*, *karrul*, *boggul*, *paḍulul*, from *cep* 'flesh', *kor* 'hen', *kar* 'bamboo shoot' (stems—*kor-*, *karr-*), *bog* 'charcoal', *paḍ* 'thing' (with variants *boggu*, *paḍdu*, 3.); and with those ending in nasal + consonant, e.g. *ambul*, *cindul*, *caṅgul*, from *amb* 'arrow', *cind* 'son', *caṅg(i)* 'crushed rice'. The *-ul* plural is normal after disyllabic stems: *karkorul*, *kilāmul*, *kuploygul*, *ēmerul*, *kulurul*, *cādirul*, *mājilul*, *ndgilul*, *puyilul*, *peradul*, *marlongul*, *malongul*, *kurṭubul*, *cavilul*, *paṣarul*, *pidirul*, *miṇḍeubul*, *kāṣamul*, *muṅgramul*, *vācomul*, *gaḍḍomul*, *kelygamul*, from *karkor* 'armpit', *kilān* 'joint', *kuployg* 'cheek', *ēmer* 'twin', *kulur* 'crane', *cādir* 'porcupine', *mājil* 'peacock', *ndgil* 'plough', *puyil* 'ploughshare', *pered* 'river', *marlong* 'rib', *malong* 'forest', *kurṭub* 'leech', *cavil* 'mortar', *paṣar* 'green gram', *pidir* 'naine', *miṇḍeub* 'fish-hook', *kāṣam* 'stem of leaf', *muṅgram* 'nose-ring', *vācom* 'beam', *gaḍḍom* 'beard', *kelygam* 'yoke (of bullock)'. In *gaḍḍul* 'beard' the southern dialect shows a contracted plural of a typo familiar in Telugu and Kolami-Naikri. In the northern dialect normalized

forms only are used in the case of words ending in *-on* (= *am*); it is possible that further investigation of the southern dialect would yield more examples of contracted plurals from nouns of this type.

An irregular plural is found in the case of the word *baɾav* 'bullock' which makes the plural *baɾal*.

The plural *-ul* is also normal in the case of nouns ending in consonant groups, which in their uninflected form develop an auxiliary vowel and appear as disyllabic. Examples are: *koryngul*, *cerpul*, *kulɣgul*, *merɬul*, *ɣinɬɣpul*, *cadɬul*, *nerbul*, *vedrul*, *verbul*, *urpul*, *elbul*, *kedbul*, *kupbul*, *perkul*, *cindpul*, from *koryng* 'leaf-shoot', *cerup* 'sandal', *kulung* 'stalk', *merud* 'medicine', *pinɬup* 'frying pan', *cadum* 'footprint', *nerub* 'voin', *vedri* 'bamboo' (stem *vedr-*, *vedur-*), *verub* 'wing', *urup* 'spotted deer', *elub* 'white ant', *kedub* 'knife', *kurub* 'pit', *peruk* 'grain of rice', *cindup* 'bracelet'.

21. The plural suffix *-kul* is normally used with monosyllabic stems ending in a single consonant, e.g. *kɛlkul*, *pɛlkul*, *telkul*, *merkul*, *cirkul*, *ɛkɬul*, *muykul*, *puykul*, *karkul*, *vɪkul*, *kolkul*, *palkul*, *parkul*, *kɪkkul*, from *kel* 'stone', *pel* 'tooth', *tel* 'head', *meri* 'tree' (stem *mer-*), *cir* 'buffalo', *el* 'rat', *muy* 'black-faced monkey', *puy* 'kosam fruit', *kar* 'young tree' (but *karr-* 'bamboo shoot', pl. *karrul*), *vil* 'bow', *kol* 'a kind of pulse', *paɬ* 'fruit', *par* 'garden', *kil* 'parrot'.

With words ending in a double consonant (*-pp-*, etc., finally *-p*, etc.), the suffix *-kul* is in competition with the suffix *-ul*. Words of this type taking *-ul* are listed above; the suffix *-kul* appears in *poɬkul*, *vatkul*, *poɬkul*, *kuckul*, *boɬkul*, *papkul*, from *poɬsi* (st. *poɬsi*) 'post', *vat* 'finger ring', *poɬ* 'clapping of the hands', *kuc* (*kuccu*) 'stump of tree', *boɬ* 'drop', *pap* (*pappu*) 'split bamboo'.

In the case of words having a long vowel, or more than one syllable, or terminating in nasal + consonant, the suffix *-kul* occurs sporadically instead of *-ul*, which is normally used in these words: *vārkul*, *pāpkul*, *cāpkul*, *kētkul*, *tɪnkul*, *pūnkul*, *pɪturkul*, *cereyakul*, *kondkul*, *pendkul*, from *vār* 'root', *pāp* 'child', *cāp* 'beam', *kēti* (stem *kē-*) 'winnowing fan', *tɪn* 'bee', *pūn* 'corner' (also *pūnul*), *pitur* 'crumb', *cereya* 'one of a pair of bullocks' (but this word seems not to be used in the singular), *kondi* 'mountain' (stem *kond-*) *pend* 'pig'. Names of fruits containing a long vowel tend to prefer the plural in *-kul*, which may be due to the influence of *palkul* 'fruits', e.g. *kōndkul*, *cirkul*, *ndɪkul*, from *kōnd(i)* 'marking-nut', *cir* 'chironji-nut', *ndɪ(i)* 'jamun'.

Regardless of the form of the word nouns denoting males of the human species (names of professions, terms of relationship, etc.), in so far as they do not take the masculine adjectival plural *-er*, normally form their plural with this suffix. This applies equally to native words and loanwords, e.g. *tullakul*, *boṛkakul*, *manjakul*, *ōḍikul*, *kōckul*, *pelackul*, *namayidkul* and *namayinkul*, *caliṇidkul*, *podinkul*, *kotealkul*, *dōbikul*, *pāpikul*, *dermikul*, *cāyebkul*, *pulickul*, from *tulla* 'weaver', *boṛka* 'cook', *manja* 'man', *ōḍi* 'basket-maker', *kōc* 'king', *pelac* 'village priest', *namayid* 'husband's younger brother', *caliṇil* 'son-in-law', *podid* 'father-in-law', *koteal* 'village watchman', *dōbi* 'washerman', *pāpi* 'sinner', *dermi* 'righteous man', *cāyeb* 'saḥib', *pulic* 'policeman'.

22. The plural suffix *-cil* is used after nouns ending in *l*, *t*, and *ḍ*, and before it the final consonant of such words is eliminated: *gurrocil*, *kekocil*, *vaṅgecil*, *cirmocil*, *kākraoḥil*, *kokkacil*, *putkacil*, *jūracil*, *ūcucil*, *cavkocil*, *kācācil*, *terracil*, *minnacil*, *kēlacil*, *koṛocil*, *cālacil*, *mācil*, *navocil*, *murtacil*, *verocil*, *kirkocil* (also *kirkocil*), *karacil*, *mettacil*, *muṇṇacil*, *kācācil*, from *gurrol* 'horse', *kekol* 'ear', *vaṅgel* 'calf', *cirmol* 'sambhar', *kākrāl* 'partridge', *kokkal* 'heron', *putkal* 'anthill', *jūral* 'cricket', *ūcal* 'swing', *cavkol* 'pestle', *kācal* 'carrying yoke', *teral* 'sword', *minnal* 'spark', *kētal* 'widow', *koṛol* 'bride', *cālal* 'sister', *māl* 'girl, daughter', *navol* 'younger brother's wife', *murtal* 'old woman', *verol* 'flute', *kirkol* 'mosquito', *karal* 'bamboo arrow', *mettal* 'blunt arrow for shooting birds', *muṇṇal* 'nose', *kākaṇḍil* (stem *kākaṇḍ-*, *kākaṇḍ*) 'briṇjal'. It is very occasionally used elsewhere, as in *aḍeyocil*, plural of *aḍey* 'wife', and in *ēnucil*, *baṛacil*, beside the usual *ēnul*, *baṛal*, from *ēnu* 'elephant' and *baṛav* 'bullock'. The plural *gaḍḍocil* 'beard' (also *gaḍḍomul*, *gaḍḍal* (S.): sing. *gaḍḍom*) is made by pluralizing again the contracted form of the plural, and in the case of *gurrol*, *gurrocil*, this process has led to the complete elimination of the old singular (Ta. *gurramu* 'horse').

23. There appears also to be a plural in *-til*, although this is very rare: *cartil*, pl. of *car* 'neck', *vārtil*, heard in one village instead of the more usual *vārkul*, pl. of *vār* 'root'. This plural appears also in *navurtil* 'gums of teeth', though here no corresponding singular form is available. This type of plural may also have been present in *purtil*, pl. of *purut* 'worm, insect', since the usual form of this word in Dravidian is without such a *-t* (Ta. Ka. *puru*, etc.), and it may have been introduced through a wrong analysis of the plural.

In origin this suffix is probably merely a phonetic variant of the suffix *-cil*.

24. The masculine plural in *-er* is properly an adjectival plural: *eder*, *pišiter* from *edo* 'good', *pišil* 'little', etc.). It appears commonly in connection with formations in *-al* which do not differ fundamentally from the corresponding adjectival type, e.g. *dongaler*, *koreyaler*, *kummaler*, *kūjaler*, *guneyaler*, from *dongal* 'thief', *koreyal* 'lame man', *kummal* 'potter', *kūjal* 'dwarf', and *guneyal* 'magician'. From *cēpal* 'boy' we have such a regular plural *cēpaler*, and also a plural *cēpkul* based on a shorter stem. There are nouns having a suffix *-k* which make a plural of this kind: *muttak* 'old man', *kicek* 'fire kindler', pl. *muttaker*, *kiceker*. Derivatives of the type *polubtel* 'village', *koppiltel* 'quarrelsome man', which may be formed from most nouns, make always these plurals: *polubter*, *koppilter*. It is found with some masculine terms of relationship: *tāter*, *tender*, *ayiler*, from *tātu* 'father', *tend* 'father', *ayil* 'mother's brother's son', and sporadically from other masculine nouns: *parjer* 'Parjas'. The word *toled* 'brother' forms commonly *toler* but also *tolenkul*.

25. The plural *-ov* which is properly the neuter adjectival plural, appears with a few female nouns of relationship: *iyov*, *tallov*, *andilov*, *tandilov*, *bayyov*, from *iyu* 'mother', *tal* 'mother', *andil*, *tandil* 'elder brother's wife', *bay* 'elder sister'. In the southern dialect there appears an alternative form *-ev*: *bayev* 'elder sisters'.

DECLENSION OF NOUNS

26. The stem of the normal Parji noun undergoes no change in declension. Changes of stem are found only in those nominal formations which are derived by means of the pronominal suffix *-ed* from adjectives (*berted* 'big man'), nouns (*polubtel* 'villager'), and verbs (*ciraned* 'giver'), and also from a few nouns of similar formation in *-id*. These formations substitute *n* for *d* in the oblique cases, e.g. *bertenug*, *tolenug*, dat. sing. respectively of *berted* 'big man' and *toled* 'brother'. In the genitive singular this form of stem functions without the addition of any further termination (as in the pronouns of the 3rd person), e.g. *tolen cind* 'brother's son'. Evidence for the accusative is scanty, but the form *tolenin* is recorded, and on the analogy of the pronoun this might be expected to be the normal form. The nouns in *-id* are somewhat more complicated, since they also use normalized forms: acc. *podidin*, gen. *namayidin* from

podid father-in-law and *namayid* husband's younger brother. More original forms are found in acc. *caliin* and gen. *namayin* from *caliñid* 'son-in-law' and *namayid* husband's younger brother. The word *gadid* 'herdsman' inflects outside the nom. sing. as if the stem was *gadi* : acc. gen. *gaḍin*, dat. *gaḍig*.

27. As usual in Dravidian there is no special nominative form in the case of most Parji nouns, the simple stem functioning as the subject of the sentence : *pāp aṛmo* 'child is crying', *manja vermed* 'man is coming', etc., etc. But the formations with pronominal suffix mentioned immediately above have a distinct nominative form (in *-ai*), and in this respect, as in others, they follow the pronominal declension.

There is also to be found a number of nouns which when used as subject of the sentence, or when quoted independently, terminate in a vowel *-i* which disappears in the plural and in the inflected cases. For instance, in the case of the word *mīni* 'fish' the plural is *mīnul*, the dat. sing. *mīnug*, making it quite clear that the stem of the word is *mīn-* (as in other Dravidian languages). The same thing is found in the case of *pēni* 'louse', pl. *pēnul*, stem *pēn-*, *kūki* 'mushroom', pl. *kūkul*, stem *kūk-*; likewise in *meri* 'tree', *merkul* 'trees', *mer tōl* 'bark of tree'. Other words which contain such an additional *-i* are *veḍri* 'bamboo' (st. *veḍr-*, *vedur-*), *kurṭubi* 'leech', *merkubi* 'cucumber', *karri* 'bamboo shoot', *kalli* 'threshing floor', *caṅgi* 'grain of crushed rice', *curdi* 'kind of bee'. It appears very commonly in connection with the names of trees and their fruits : *ēli* 'pipal' (*ēl meri*), *irpi* 'mahua' (*irup meri*), *cōki* 'kadamba', *nammi* 'Anogeissus latifolia' (*nam meri*), *tumbri* 'ebony' (stem *tumbur*), *ndīli* *Eugenia jambolana*, 'jamun' (st. *ndīl-*), *merdeṅgi* '*Terminalia tormentosa*' (st. *merdeṅg-*), *perceṅgi* *Nyctanthes arbortristis* (st. *perceṅg-*).

In some cases the use of this *-i* shows a tendency to spread, e.g. *medi* 'mango' makes a plural *medul* indicating that the stem is *med-*, but in composition we find *medi meri*, though usually the *-i* is not preserved in this construction (*mer tōl*, etc.). From *kēti* 'winnowing basket' (st. *kēi*) a loc. *kētiti* is noted, but also *kētti*.

The nature of this *-i* is not altogether clear, and there appears to be nothing exactly like it in the related languages. What seems certain, however, is that it is not in the nature of an auxiliary vowel ; as such Parji uses *-u* sporadically (*dūvu* 'tiger') after the fashion of other Dravidian languages, but not *-i*. The vowel *-i* here seems to

be an emphasizing enclitic which appears elsewhere from time to time in the grammar (e.g. *adug-i* 'therefore', 'for that very reason'). It has become permanently attached to certain nouns when used as nominatives, or absolutely, by a process which is not now very clear.

28. The termination of the accusative is *-n*, *-in* and it is identical in form with one kind of genitive. The termination appears as *-n* after vowels, and as *-in* after consonants. The forms corresponding in Kolami-Naikri are *-n*, *-un*, and it appears that *i* and *u* which appear before the termination in the two languages respectively, are auxiliary vowels put in to help the pronunciation. Examples of the accusative of words ending in *-i* and *-u* are: *kukondin*, *gōlin*, *ēnun*, *uḍun*, from *kukonḍi* 'panther', *gōli* 'jackal', *ēnu* 'elephant' and *uḍu* 'iguana', and all other nouns terminating in this way form their accusative so. Nouns in *-a* change this *a* to *e*, as in other inflected forms: *rimmen*, *netten*, *ganden*, *vāyen*, from *rimma* 'lemon', *netta* 'dog', *ganda* 'cloth' and *vāya* 'field', and all the rest likewise. Examples of accusatives in *-in* from words ending in consonant: *pāpin*, *pallin*, *mokomin*, *cirin*, *nīrin*, *baṛavin*, *pāvin*, from *pāp* 'child', *pāl* 'fruit', *mokom* 'face', *cir* 'buffalo', *nīr* 'water', *baṛav* 'bullock', *pāv* 'way'; likewise in all plurals: *cirkulin*, *cindulin*, from *cirkul* 'buffaloes', *cindul* 'sons', etc., etc. The few nouns in long *-u* follow the practice of nouns ending in consonants in this respect: *dūvin*, *pūvin* from *ḍū* 'tiger' and *pū* 'flower'.

29. The employment of the accusative form is optional in Parji, and the uninflected stem may itself function as the object of the sentence, and frequently does so. The only exception is the type of noun formed by pronominal suffix (*berted*, etc.) which in this form can only be nominative. This option in the case of primary nouns is found widely in most Dravidian languages. The optional nature of the use of the causative may be illustrated by giving examples in which (a) the accusative is used and (b) it is not used:—

(a) *ēnu manjen cāṛolo* 'the elephant saw the man', *ḍd kedbin mayukmel* 'he is sharpening his knife', *ān pallin petten* 'I picked a fruit', *ṣoḍunoḍ ēnun kaffen* 'I tied the elephant with a rope', *netten kūyemel* 'he is calling his dog', *pāpin tittip* 'feed the child', *biley ellin cumata* 'the cat caught a mouse', *pāvin aṛṇel* 'he crossed the road'.

(b) *ān ok kel ṣindten* 'I threw a stone', *okti pāṣa ūb* 'say one thing', *ān ceppul tinmen* 'I am eating meat', *nīr ender* 'bring water', *olek cājur* 'build a house', *muṣṣeti nīr kopik* 'fill water in

the pot', *vercil udipur* 'measure the rice', *keyul nottel* 'he washed his hands', *pered kadten* 'I crossed the river', *ayal perkul uño* 'the woman carried away the rice', *kêdil puykur* 'pluck the feathers'.

30. At the same time there is not complete equivalence of the inflected and uninflected forms. The inflected accusative is used by preference when some definite object picked out from the rest is referred to: *i vercilin udip* 'measure this rice', *an olekin vered uño* 'the flood carried away my house', *kedbin kandupmod* 'he is looking for his knife', *korrin an lege ender* 'bring the fowl to me', *donggal an cirin donggal* 'a thief stole my buffalo'.

The normal order of words in Parji is subject, object, verb. This order may be changed for emphasis or other reasons, and when the object is expressed out of its usual order, it almost invariably appears with the accusative termination: *oiyankul nân etter padcil mâcilin* 'what did the elders say to the boys and girls', *mâcilin cirun padcil meykilar* 'the boys rub charcoal on the girls', *lîta kodkomo merin* 'the bird is pecking the tree', *gôli pokra ge duxin* 'the jackal will say to the tiger', *mâlin eke kukondi cumata* 'a panther has seized the girl'.

A verb may have two objects; in such cases the nearer object will be uninflected and the more remote object will take the accusative termination: *cirin pël pîd* 'milk the buffalo', *lûta cindin koppil fôfited* 'the father explained (the meaning of) "quarrel" to his son', *bokren tôl oleed* 'he skinned the goat', *pâpu gâyin pël unmo* 'the calf is sucking the cow', *kelong cekkal baralin titited* 'he will feed the parings of the pumpkin to the bullocks'.

There exist many combinations of noun and verb which have acquired practically the status of compounds, and in such cases the uninflected form of the noun is invariably used, *mêl un-* 'to drink liquor', *pël pîd-* 'to milk', *vey tin-* 'to eat boiled rice, to dine', *câva un-* 'to drink pej, to take lunch', *câra tin-* '(cow) grazes', *vercil vû-*, *koy-* 'to sow, reap rice', *kerbel id-* 'to lay eggs', *mufti ad-* 'to beg', *bûta cîj-* 'to work', *kic ûd-* 'to kindle fire (by blowing)', *nîr alk-* 'to sprinkle water', *ole kaff* 'to build a house', *curca cîj-* 'to marry', *mâva aff-* 'to harrow', *tel u-* 'to comb the head', *cond vaff-* 'to open the mouth', *nûl nengr-* 'to spin thread', *tel mac* 'to rub earth in the head (to cleanse it)'.

31. What appears to be an accusative in *-i* is heard from time to time: e.g. *i polbi cûru oram* 'we cannot see this village', *coy jan cinduli oygen* 'I have carried six children (on my lap)', *koroli ciur*

'give the bride', *śiluvī kuñeti iḍ* 'put the banana in the basket', *carri palli conḍ molled* 'taking hold of his neck he kissed his mouth', *palli cāk cūr* 'taste the fruit', *ōr merami tuller* 'they set fire to the jungle'. This might be a mutilated form of the accusative, with the final -n dropped, but on the whole this does not seem likely, since final -n is not dropped in other formations. Consequently the most likely explanation is that we have here the enclitic -i which is found in some words in the nominative, but whereas in the former case it is attached permanently to only a small number of words, here it seems that it may be added at will to any word which appears as the object of a sentence.

32. The instrumental suffix is -oḍ, or if a vowel precedes, -noḍ. The same variation occurs in the corresponding Kolami-Naikri suffix -aḍ, -naḍ. Examples of -oḍ after consonant: *pāvōḍ*, *kedboḍ*, *kelaykuloḍ*, *koṭuloḍ*, *cavkoloḍ*, *amboḍ*, from *pāv* 'way', *kedub* 'knife', *kelaykul* 'dream', *koṭal* 'spade', *cavkol* 'pestle', *amb* 'arrow'; similarly in plurals: *kelkuloḍ*, *ayciloḍ*, *kōḷuloḍ*, from *kelkul* 'stones', *aycil* 'women', *kōḍul* 'horns'. Examples of -noḍ after vowels:—

-a (which becomes -e as usual)—*vandenōḍ*, *ganḍenōḍ*, *mēvenōḍ*, *tātenōḍ*, *koyyenōḍ*, *koḷkenōḍ*, from *vanda* 'finger', *ganḍa* 'cloth', *mēva* 'female goat', *tāta* 'father', *koyya* 'stick', *koḍka* 'bill hook'.

-i—*gērinōḍ*, *dōtinōḍ*, *ārinoḍ*, from *gēri* 'nail', *dōti* 'dhoti', *āri* 'saw'.

-u—*ēnunōḍ*, *ṣoḍunōḍ*, *kudunōḍ*, from *ēnu* 'elephant', *ṣoḍu* 'rope', *kudu* 'thigh'.

The extra -i of the nominative may be sometimes retained in this case: *kētinōḍ*, *vedrinōḍ* from *kēti* 'winnowing basket', *vedri* 'bamboo' (normal stems *kēt-*, *vedr-*, *vedur-*). Further an extended instrumental form in -inoḍ sometimes appears after nouns ending in a consonant: *nūlinōḍ*, *keyinoḍ*, *tōlinōḍ*, from *nūl* 'thread', *key* 'hand', *tōl* 'skin'.

33. The use of the instrumental calls for no elaborate discussion. It exhibits no serious differences from the use of the case elsewhere, and it appears, as in other languages, both as instrumental proper, and as a sociative:—

(a) *cēpidōḍ ayyōḍ ayyur* 'sweep the courtyard with a brush', *pend muzṭuroḍ vār pucoto* 'the pig extracted roots with its snout', *guppen koḷkenōḍ erkiyam* 'we cut down the undergrowth with a bill-hook', *botten tūkoḍ tutipur* 'block up the whole with earth', *gāy jāṭinoḍ pindel valikmo* 'the cow is switching away flies with its tail', *ān kelaykudoḍ cūṣen* 'I saw by means of a dream', etc., etc.

(b) *ōnoḍ polubli cenden* 'I went with him to the village', *innōḍ ān bele cendan* 'I too will go with you', *māva ok ḍūvoḍ bēḥ eḥa* 'a female goat met with a tiger', etc., etc.

34. The termination of the Dative is in the Northern dialects -g, after a consonant -ug, and in the Southern dialect -ṇ, -uṇ. The latter form is used also in the North in the case of the personal pronouns only: *anuy*, *inuy*. The original of the two forms is -ṅg (-uṅg); in the South the nasal has been preserved with suppression of the final consonant, and in the North the nasal is lost and the final consonant preserved. The termination is identical with Kolami-Naikri -ṇ, -uṇ, which is likewise out of -ṅg, -uṅg.

Dative from words ending in vowel: *maḍig*, *jāṭig*, *marjig*, *gōlig*, *ēnug*, *netteg*, *kerbeg*, *veṛkeg*, from *maḍi* 'axe', *jāṭi* 'tail', *marji* 'shame', *gōli* 'jackal', *ēnu* 'elephant', *netta* 'dog', *kerba* 'egg', *veṛka* 'pleasure'; S. *maḍiṇ*, *gōliṇ*, *ēnuṇ*, *netteṇ*, etc. Dative from stems ending in consonant: *narug*, *pāpug*, *nendug*, *pañṇilug*, *kēṭug*, *kemburug*, *cēpidug*, *tolenug*, from *nar* 'fear', *pāp* 'child', *nendi* (st. *nend-*) 'heat of sun', *pañṇil* 'cold', *kēṭi* (st. *kēṭ-*) 'winnowing basket', *kembur* 'medicine, remedy', *cēpid* 'broom', *tolal* (obl. st. *tolen-*) 'brother'; S. *naruy*, *pāpuṇ*, *nenduṇ*, etc. After plural: *cindulug*, *pāpkulug*, *murtacilug*, S. *cinduluṇ*, etc.

35. The uses of the dative may be illustrated by a few examples. It will be noticed that in accordance with Dravidian usage it is regularly used with verbs meaning 'to fear', and that it is frequently used in a causal sense: *ōnuṇ vey ciyur* 'give him his dinner', *pāpug pēl unṇip* 'give the child a drink of milk', *ān in ciruṇ gāy paḥṭuran* 'I will exchange a cow for your buffalo', *'pāpkulug in nā cīrat* 'what will you give to the children', *ān cēpidug veṇen* 'I have come for the broom', *vēḍidug bokren kaṭrad* 'he will sacrifice a goat to the god', *cen re kindik mēlug* 'go for a little liquor', *ḍūvug narcemed* 'he is afraid of the tiger', *nenduṇ muṛkub pēpno* 'on account of the heat of the sun sweat is coming out', *pañṇilug cēḍumed* 'he is stiff with cold', *nuṇṇilug ān tuṇena* 'I did not sleep for mosquitos', *ticer cenvarug* 'on the third Saturday', *ḍūvin tōlug andkiter* 'they killed the tiger for its skin', *im polbug ām āburam* 'we will speak about your village', *marjig ābu oṇan* 'I cannot speak for shame', *veṛkeg* 'for pleasure, gratis', *pāl nendug paṇṇolo* 'the fruit has ripened on account of the warmth of the sun'.

36. The genitive relationship is expressed in various ways in Parji. Nouns may simply be placed in juxtaposition without inflection.

When inflected there are two main suffixes, *-n*, *-in* and *t*, *ta*. As a rule some words will take exclusively one suffix, and other words exclusively the other, but there are traces of some original difference of meaning between the two and occasionally both forms may be found in the case of one word illustrating the difference between the two. There is also a suffix *-a* occurring more rarely, mostly in a few stock phrases, and no longer freely used. From the two main forms of genitive, but mostly from the *-t* form, secondary nominal derivatives may be formed.

37. Nominal composition (*saṣṭhi-samāsa*) in lieu of genitive inflection is ancient and widespread in Dravidian, and in Parji (in contrast to Kolami where it has become rarer as against the inflected genitive) this usage remains common, not only in stock phrases, but as a common alternative to the genitive in general. Examples are abundantly available: *tel tākul* 'hair of the head', *meram pāv* 'forest path', *pered ḍaḷḷi* 'bank of river', *mali pal* 'mango fruit', *merkub ḍoggal* 'a stealer of cucumber', *gāy manda* 'a herd of cows', *gurrol gecil* 'horse's mane', *kaṛciḍ kūpa* 'a heap of fuel', *pōkal nīra* 'sunbeam', *verci cen* 'head of rice', *iṛli pilol* 'shell of crab', *kic paḍ* 'fire place', *pīla ilung* 'sound of the throat, voice', *pā porra* 'flower bush', *pelao ole* 'house of the priest', *air ceppul* 'buffalo flesh', *boḍ kurub* 'hollow of the navel', *copla peṣṣi* 'post of machan', *kond caṇḍi* 'slope of mountain', *mer nīra* 'shade of tree', *olek pūn* 'corner of house', *pend gūḍa* 'pig sty', *kēl caṣṭung* 'foot print', *pū kulung* 'stalk of flower', *ṣiṇ ēp* 'bee hive', *āḍir kelkul* 'hail-stones', *gulla kipri* 'shell of snail', *ḍū vāḍel* 'tiger's stripes', *kīpid karrel* 'teeth of comb', *ili pēl* 'bear's milk'.

Uninflected plural forms may also appear freely in genitive function: *caṇḍarkul ḍagga* 'the story of the weavers', *ṣitel verbul* 'feathers of birds', *pēṇul kerbel* 'eggs of lice', *cāṇkul māḍa* 'cemetery', *aycil kām* 'women's work'.

38. The genitive in *-n* (*-in*) may be illustrated by such examples as *kōcin poraler* 'the king's peons', *baṛaṇ mola* 'the price of the bullock', *kōnden caḍuṇ* 'footprint of bison', *tāten pidir* 'the father's name', *tolen ciml* 'brother's son', *gāyin pāp* 'young one of cow', *Bhāḍun ole* 'Bhāḍu's house', *korrin ceppul* 'the flesh of the hen', *pelacin ayil* 'wife of the village priest', *doren aḷey* 'the merchant's wife', *māmen māl* 'maternal uncle's daughter', *neraken pī* 'excrement of earthworm', *ḍūvin poṣṣa* 'tiger's belly', *bāmin jāṣi* 'snake's tail', *kukonḍin tāl* 'panther's skin', *kerben pocil* 'the

shell of the egg', *caffen kōna* 'the corner of the mat'; *cindadin olekul* 'sons' houses', *tūcūn kerbel* 'the eggs of birds'. This genitive is preferred to the uninflected construction when a definite, individual thing is involved, e.g. *ī cēddidin guḡi* 'the temple of this god', as opposed to *cēddid guḡi* 'temple (in general)'. In such few cases as can be found where both forms of genitive are used with one word, this form is used preferably in a possessive and partitive sense, e.g. *geren pidir* 'the name of the city', *ḍecen bāgek*, *geren bāgek* 'a part of the country and a part of the city', as opposed to *ḍecet log*, *geret log* 'the people of the country, the people of the city'. For the use of the two forms of genitive side by side, cf. *bokren carto būla* 'the neck bone of the goat'.

39. This form of genitive is capable of being extended by the addition of the pronominal suffixes -o (nt. sing.), -ov (nt. pl.), -ed (m. sing.), -er (m. pl.). Such forms are recorded in predicative usages such as the following: *ī ḡōla tōlino āy* 'this drum is of skin', *ī olek kōcino āy* 'this is the king's house', *ī paḡ ḍununo āy* 'this is the elephant's place', *ī ḡoḡu meramino āy/pārino āy* 'this rope is of grass/straw', *ī kēndil korrinov*, *ā kēndil peradenov* 'these feathers are hens', those are pigeons', *ā manja kocined āy* 'that is the king's man'. When the noun is in the plural this -o is occasionally added to the plural provided with the genitive suffix (*irpūlino* 'of mahua flowers'), but more frequently to the simple plural stem: *amot pōloto*, *ebe ayilo āy* 'our (work) has finished, now it is the women's', *ī paḡ paḍeilo āy*, *ī paḡ muttakero āy* 'this is the boy's place, this the old men's', *ī olek irul kōckulo āy* 'this house belongs to the two kings', *ī olekul an mūvir cindulov āy* 'these houses belongs to my three sons'. The form is occasionally used in other types of constructions, e.g. *etod cōḡḡa pāḡa pōlaja manjeno* 'the speech of a man's mouth never ceases' (where the genitive is out of order), and *ī paḍeilo circa craḡi* 'the marriage of these boys has not taken place'.

Theoretically these formations should be capable of being declined as nominal stems (**kōcinenug*, **kōcinerug*, etc.), but no such forms are recorded. In any case they are likely to be rare.

40. A formative -n, -in appears in Parji in such predications as *in ēr manjen āy* 'whose man are you?', *ān vercil vituran manjen āy*, 'I am the man who is sowing the paddy', *ān ī ḍecet kōcin āy* 'I am the king of this country', *ām kōcin cindulin āy* 'we are the king's sons', *ān nāto catrin āy* 'what kind of a ksatriya am I'.

The form is equivalent to the genitive, and to the accusative, but

neither case is appropriate in such a construction. Nor is anything just like it found in the related languages, and the original nature of the formative remains obscure.

41. The second form of the genitive ends in *-t* or *-to* (S. *ta*), the former after a vowel, the latter after a consonant:—

(a) *muffet nîr* 'the water of the pot', *juvet nîr* 'well water', *guffet nîr* 'pool water', *cing pallit ât* 'the cingpalli market', *î dōcet kōc* 'the king of this country', *kelor olet mēl, mālî olet pū* 'liquor from the distiller's house, flowers from the gardener's house', *geřet lōg* 'the people of the town', *moret manja* 'a debtor', *piřil bommet manja* 'man with small eyes', *vāyet meram* 'grass of the field', *burrit kulung* 'the handle of the spoon', *vandet bol* 'knuckle of finger', *rekket kēndil* 'the feathers of the wing', *cerut nîr* 'water of the tank'.

(b) *merto evul* 'leaves of the tree', *polubta pāv* 'village path', *kub dinta āřa ole* 'an old house of many days', *nîla rengta rān* 'a forest of blue colour', *nike lāvta man* 'a man of much strength', *peredto nîr* 'river water', *berto mēnto kor* 'a big bodied fowl', *tūkta putra* 'a doll of clay', *ōkelta mūva* 'a harrow of thorns', *polubto pelao* 'village priest', *kōđulto barav* 'a horned bullock', *kaparta mur* 'dirt of the forehead', *neyto cep* 'fat meat', *pāvto guṇḍa* 'the dust of the road', *mūdu juvelto nîr* 'the water of three wells', *keyto vākul* 'finger-rings', *berto kekolto manja* 'a big-eared man', *gurrolto manja* 'horseman', *î kocilto mācil* 'the girls of this district', *pottelto tōl* 'the skin of the back', *mūdu lākrelto olek* 'a house of three rooms', *debri keyto ḍaḍḍa vanda* 'the thumb of the left hand'.

42. A characteristic of this form of genitive is that it frequently has a local sense. This is clear from the above examples, and also such as the following: *edromta pinda* 'the fly on (his) chest', *bařta lōg* 'the people in the open space', *ā gappet perkul* 'the rice in that basket'. Among other uses we may note that it is used to indicate the material of which some object is made (*tūkta putra*). The proper possessive suffix being *n*, *-in*, this suffix is used when the noun so inflected does not indicate the possessor, but rather the possessed, e.g. *ēnun pāp* 'the elephant's young one', but *ēnut manja* 'the elephant man', the man connected with the elephant, the man who owns the elephant'.

The local sense mentioned as a characteristic of this suffix, is in accordance with the fact that it is the same *t* which appears in the locative suffix *-ti*, the enclitic particle *-i* being added in the latter

case. Furthermore in Naikri-Kolami this suffix *-t* appears by itself as locative termination: Naik. *ūrut* 'in the village', *ellat* 'in the house'; and on the basis of this an attributive case in *-ta* is built, which functions as an alternative to the genitive in the same way as Pj. *t*, *to* (*-ta*), e.g. Naik. *nuvūta īr* 'well-water', *ūrta lōkuṣ* 'the people of the village'. In Parji the enlargement of the locative to *-ti* has allowed the two suffixes *t* and *to* to acquire the same syntactic use, their choice depending on whether the word ends in vowel or consonant, as noted already. But a difference of usage can still be observed in comparing the phrase *juvel nīr* 'well-water' with the predication *ī nīr juvelo āy* 'this water is from the well'; in the latter type of expression only the form *-to* (*-ta*) is used.

43. Derivatives by means of the pronominal suffixes are formed from this genitive, and more frequently than is the case with the first genitive, e.g. masc. sing. *polubten* 'villager', nt. sing. *ḍoṛa poṣṣeta* 'pregnant woman', masc. pl. *polubter* 'villagers', nt. pl. *cūṛiltov* 'women who sell glass bangles (*cūṛi*, pl. *cūṛil*)'. In addition some inflections outside the third person are recorded, e.g. 1st pl. *pidir cila polubtom gōli bottetom* 'we belong to a village without a name, we belong to a jackal's lair'; 2nd sing. *īn nāto kāmto āy* 'what have you as your work'. So it is clear that a full paradigm may be constructed as follows:—

	sing.	plur.
1.	<i>polubten</i>	<i>polubtom</i>
2.	<i>polubtot</i>	<i>polubtor</i>
3m.	<i>polubted</i>	<i>polubter</i>
n.	<i>polubto</i>	<i>polubtov.</i>

Of these forms the 3rd pers. masc. is much the most frequently used, and such derivatives, particularly those indicating the owner of an object, are of common occurrences: *nettetel* 'the owner of the dog', *cecantel* 'the owner of the hawk', *cirkulted*, *gāyulted* 'the owner of the buffaloes, cows', *koppilted* 'a quarrelsome man', *mūdu polubter* 'the people of three villages', *baktia gṛētted* 'a bow-legged man', *kuṣētted* 'the man carrying the basket', *pētted* 'partner', *olektted* 'householder'.

The forms of the third person are capable of being inflected as nominal stems, e.g. *polubtenin* acc., *polubtenug* dat., *polubtenoḍ* instr.; plur. *polubterin*, *polubterug*, etc.; nt. pl. acc. *cūṛiltovin*.

44. The genitive in *-a* is comparatively rare in Parji, but as its antiquity is guaranteed by the related languages (Ka. *kalla*, *billa*,

kāla, etc., Kittel, *Grammar*, p. 54), it may once have been more frequent. Examples recorded are: *mīna cāka* 'fishbone', *mīna tāpa* 'a trap for catching fish', *tūka kurub* 'a clay pit', *eva kerij* 'a leaf umbrella', *potta tōl* 'the skin of the back', *eva kulung/merung* 'stalk/rib of leaf', *perka nīr* 'rice water', *perka podil* 'flour of rice', *ēmra pāpkul* 'twin children', *pēla pōkal* 'milk time', *pēla kerba* 'a milk egg, i.e. fresh egg'.

A genitive in *-na* (cf. Kol-Naik. *-ne*) appears only in *pūna cēpid*, name of a flowering plant used to make brushes.

45. The locative suffix is *-ti*, i.e. *l + i* (see above): *polubti*, *peredti*, *merti*, *pulkalti*, *edromti*, *gappeti*, etc., from *polub* 'village', *pered* 'river', *meri* (st. *mer-*) 'tree', *pulkal* 'anthill', *edrom* 'chest', *gappa* 'basket', etc.; likewise with plurals: *vāyelti*, *merkulti*, from *vāyel* 'fields', *merkul* 'trees'.

Examples of the use of the locative are:—

ī polubti mēdal 'he stays in this village', *nēdilti unded mēdal* 'he is sitting on the ground', *ev bititi cinoto* 'a leaf is stuck on the wall', *ān kondti cokken* 'I ascended the mountain', *netta manjen keyti kacata* 'the dog bit the man on the hand', *conḍti nevuṣ cenmo* 'mouth waters', *nevuka mindoubti kōtaḍ* 'he will attach a worm to the fish-hook', *keyti val kēlti paney tundic kaḍur* 'put rings on his hand and shoes on his feet', *ī mūdu bāni benḍelti doypkor benḍa tindam* 'among these three kinds of frogs we eat the doypkor frog', *baṣalin pidirti tindam* 'we eat (food at a certain festival) in the name of the bullocks'.

The locative is normally used with verbs indicating motion to an object: *cakurtolti cenda* 'she will go to the cattleshed', *ān polubti veñen* 'I have come to the village', *polubti pēl uñer* 'they took milk to the village', *manden gōṣamti endurraḍ* 'he will take the flock to the fold'.

This case functions also in an ablative sense: *ōḍ merti urkeḍ* 'he fell from the tree', *cōreti nīr capped* 'he poured the water from the pot', *bommeti nīr urkomo* 'water is falling from the eye', *in vāyeti etoḍ veñol* 'when did you come from the field', *botteti pucced ellin* 'he pulled the rat from its hole'.

The locative is sometimes left unexpressed and the uninflected stem used with the locative sense understood. In this case nouns ending in *-a* frequently change this to *-e* (as they do in inflected forms): *ān pered ḡaḍḍi unden* 'I am sitting on the bank of the river', *kēlul paḍemen* 'I fall at your feet (polite greeting)', *ṭita tan gūḍa*

mēda 'the bird is in its nest', *ī mīnul ān mūde iſſen* 'I put these fish in the basket', *ēnun eke kiſſe paſſed* 'he has hold of an elephant on his hip', *juve paſſed* 'he fell in the well', *mer nīre undi nettom* 'we were sitting in the shade of the tree'.

46. Although the ablative is frequently expressed by the locative case, there are also some formatives which express the ablative sense specifically. One of these is *-tug* which appears in such examples as the following: *cakurtoltug verrad verci galeti* 'he will come from the cattle-shed to the granary', *kondtug iſ* 'come down from the mountain', *il poditug iſved* 'he came down from the roof', *polubtug veſen* 'I have come from the village', *nēdiltug culted* 'he rose from the ground', *oletug pētal* 'he came out of the house'. The suffix (like the borrowed Hn. *-le*) may also be used in expressions of comparison: *ī mertug ā meri berto mēda* 'this tree is bigger than that'.

But in expressions of time the suffix *-tug* appears in quite a different sense; e.g. *tolli pokkalitug tēb* 'stay till to-morrow morning', *inetug erra* 'it will do for to-day'; similarly *ebetug* 'for the present', *citta villomtug* 'for the whole night', etc. This is found rarely elsewhere, e.g. *olektug* 'as far as the house'.

In the Southern dialect the suffix is *-tun*: *inetun* 'for to-day', etc. The variation is the same as that found in the dative.

This suffix appears to consist of the dative ending *-ug* added to the suffix *-t-* which we have found elsewhere in the genitive and locative cases, and which here has the nature of an inflexional increment (cf. *-tel*, *-tar* below). This being so the second meaning is the one we would most naturally expect to find, and it is probably the more original. It is not clear exactly how the ablative meaning has developed, but there is no doubt that the suffix is the same in both cases.

47. Another suffix used in an ablative sense is *ar*, *arre*, *are*, to which may be prefixed the augment *-t-* (= the second genitive suffix), producing *tar*, *tarre*, more rarely *-n-* (= the first genitive suffix) producing *-nar* :—

(a) *-ar*, *-arre*, *-are*. *mīn nīr are tīrrata* 'a fish jumped out of the water', *evul mer arre ilonov* 'leaves are falling from the tree', *dū gūḍare tūlata* 'the tiger escaped from the cage', *nendil arre kurḍel koſſed* 'he dug roots from the earth'.

(b) *ān kondtar iſiyaten* 'I descended from the mountain', *bām bottetare pēpmo* 'the snake is coming out of its hole', *juvelare nīr ender* 'fetch water from the well', *iſḍu mīnul mūḍetare paſſov* 'two fishes fell from the basket', *ōn keytar bariya aḍiyaten* 'I asked for the

stick from his hand', *an tellare vendrel puykata* 'she plucked the hair from my head', *ān kēltare peneyul puccaten* 'I took the shoes from my feet', *īli rāntar veña aru polubti šannata* 'a bear came out of the forest and entered the village'.

(c) *gūnjkuḷ kicinar pēpmo* 'smoke is rising from the fire', *duvinarre bācēl* 'he escaped from the tiger'.

An extended form made by adding Halbi *le* to *arre* provided with the suffix *-t* appears in *ī kelīn pāv arrel le gucac kaḷ* 'shift this stone from the road'.

The above is one meaning of the suffix *ar(e)*, *tar(e)*, and as far as our material goes it is found only in the Southern dialect. There is also another meaning, 'up to,' 'as far as,' which is also found in the Southern dialect, and which is the only one which appears in the North-Western dialect. Examples: *peredar cenden* 'I went as far as the river'; *perēto nār kiḷḷel arre eñō* 'the water of the river reached up to the hips'; similarly *edromul arre* 'as far as the chest', *poḷḷel arre* 'as far as the belly', *cartil arre* 'up to the neck', *perēto nār am dek arre veñō* 'the water of the river came up as far as our house' (synonymously *dekutug* according to 46).

The duality of meaning is the same as that which was met with in the case of the suffix *-tug*, and probably here also the meaning 'up to' is the original meaning. For the combination of the two meanings compare also Sanskrit *ā samudrāt* 'up to the sea', and 'from the sea'. Since the etymology of *ar*, *arre* is not at present clear, it remains uncertain which of the meanings is the more original in this case.

There is a suffix *-el* which may be used as an alternative to the locative: *meramel* 'in the jungle', *polbel* 'in the village', *piraḷel* 'during last year'. With the personal pronouns it is more commonly used than the ordinary locative: *ammel* 'among us', *immet* 'among you'.

This suffix is frequently combined with *t* to produce *-tel* in the same way as we have *tar*, *tarre* beside *ar*, *arre*: *kondtel* 'in the mountainous region', *baḷtel* 'on the open ground', *vāyatel* 'in the fields', *cerutel nār mīyu cenam* 'let us go to the tank to bathe'; *tollitel* 'during to-morrow', *piṅgetel* 'during day after to-morrow'. This is, quite naturally, the only form used with words ending in a vowel.

The suffix *-el* appears to be of nominal origin since it may receive the locative inflection: *rāntelti* 'in the forest', *meramelti* 'in the

jungle, from the jungle', *polbelti gereti cended* 'he went from the village to the town', *kondelti cekar* 'let us go to the mountain', *vedrultelti cekar* 'they will go to the region of the bamboos'.

In a few expressions there appears a suffix *-kel* used in the same sense: *padic coplekel cenkel* 'let the boy go to the machian', *būtekel cen* 'go to work', *an eindu vāyēkel cender* 'my son has gone to the field'. This is clearly composed of the same *-el* suffix, and an increment *-k-*, but what the origin of this *-k-* is, remains obscure.

48. Another alternative to the locative is provided by the postposition *ka*, *kan*: *bagavan ka aru inka ān pāp ājēn mēlan* 'I have done evil before God and before Thee', *geret kōcin ka kabēr cender ge* 'they went to announce it to the king of the city', *ele jama cayran ka cendov* 'now they had all gone to the jaws of death', *pillan ka an vandet tut paṣṣo* 'my finger ring fell into a crack', *tal cenda ge māmer ka* 'the mother will go to the maternal uncles', *an kan peru verci cila* 'there is not much rice with me', *ok savkarin kan cender* 'they went to a rich man', *jama keril okti kan kuṣayted* 'he heaped all the dried leaves in one place'.

Of these two forms *kan* is more original, and *ka* is a mutilated form of it. The full form is normally preserved in the South, while the Northern dialect prefers the shortened form. It may be compared directly with Tamil *kan* which is used as a postposition of the locative case. There is evidence from Parji itself that this *kan* is out of earlier *kan*, because it may take the further suffixes *ti* (of the locative) and *-ta* (of the genitive, used in ablative sense), and when these are added the *t* is cerebralized by an old sandhi dating back to the time when the form was *kan*:—

(a) *kaṇṭi*: *pillan kaṇṭi puccen* 'I pulled it out of the crack', *manjen netir kuṣubini kaṇṭi puccer* 'they extracted the man's blood from the leech', *ā māvir kaṇṭi ērin endurran* 'from among these three whom shall I bring'.

(b) *kaṇṭa/o*: *murtadin kaṇṭa koṭka paṭtur* 'get the billhook from the old woman', *tōlin kaṇṭo venṭrel puccer* 'they plucked the hairs from the skin', *am kaṇṭa mayil ele verara* 'why do not the husbands (who live) with us come'.

Alternatively this postposition may be enlarged by the addition of *-tar(e)* to produce an ablative sense: *gāyin kaṇṭar pāpin ender* 'bring the calf from the cow'.

In the forms noted above *kan* is found commonly construed with the first form of the genitive; it may also be attached to the *-to*

suffix (second genitive), producing a form *toka, tokan* : *merto ka cokra* 'she will climb on to the tree', *polubto kan le pētar go* 'they will go out from the village'. This combination *tokan* appears to have developed into a kind of independent entity, and it is treated to some extent as if it were a single postposition, e.g. *munda tokan* 'in, into the tank'. If *kan* according to the usual rules were to be added to the second genitive of *munda*, the result would be **mundet kan*, and we can only explain *munda tokan* by assuming that out of forms like *polubto kan*, a *tokan* has been extracted which is treated as an independent unit. Other examples of this form are *putkalto kan* 'in an anthill', *manto kan* 'on the sand', *verciltto kan* 'among the paddy', *jēlto kan* 'in jail', and from what has been said above they might optionally be written *putkal tokan, man tokan*, etc.

49. A vocative is formed by adding *-ine* or after a vowel *-ne* to nominal stems : *ō šuvine* 'o tiger'; similarly *baṣavine, peyine, merine, pendene, vānine, muttakine, beṇḍeline* from *baṣav* 'bullock', *peya* 'calf', *meri* 'tree', *penda* 'field of shifting cultivation', *vāni* 'rain', *muttak* 'old man', *beṇḍel* pl. 'frogs'. Or the particle *-e* may be added without *-n-*, *-in-* : *murtacile* 'old women'. The unaltered nominal stem may itself be used in a vocative sense, *cen iya* 'go, mother'; in such cases masculine stems in *-al* may drop the final *-l* : *kūma* from *kūnal* 'blind', etc. The stem *gaḍil* 'herdsman' makes a vocative *gaḍi*, losing its final *-d* as elsewhere in declension.

CHAPTER III ADJECTIVES

50. Parji preserves a small number of monosyllabic adjectives of the old Dravidian type :—

pun 'new': *pun ole* 'new house', *pun perkul* 'new rice', *pun neliñ* 'new moon', *pun ganḍa* 'new cloth';

vil 'white': *vil manja* 'white man', *vil pū* 'white flower';

key 'dark red': *key cōra* 'dark red pot';

ṣay 'green': *ṣay meram* 'green grass', *ṣay pottil* 'green twigs';
koṛ 'young, tender': *koṛ pāp* 'young baby'.

In attributive use these adjectives are uninflected, as elsewhere in Dravidian. When used predicatively they are inflected in the number and person of the word with which they agree, according to the following scheme :—

	sing.	plur.
1.	<i>punen</i>	<i>punom</i>
2.	<i>punot</i>	<i>punor</i>
3m.	<i>puned</i>	<i>puner</i>
11.	<i>punot</i>	<i>punov</i>

Examples of such usage are: *ān vilen āy* 'I am white', *ī pūvul vilov āy* 'these flowers are white', *ōd amle viled āy* 'he is whiter than us', *ī cōrel keyov āy* 'these pots are dark red', *an ole punot āy* 'my house is new', etc.

The forms of the third person may function independently as nouns: *puned veñed* 'the new man has come'; and as such may take the inflections of the noun, e.g. acc. *punovin ender* 'bring the new ones'.

A plural *vilociḷ* beside the normal *vilov* is recorded on one occasion.

51. The adjective *edo* 'good' differs from the above only in its final -o in the attributive form. The inflected forms are identical with the above, e.g. 1st sing. *ān eden mēlan* 'I am good', 3rd nt. *jōba undod nīr edot erra* 'when the mud settles the water will be good'.

The adjective *āṭa* 'old, stale, worn out' (*āṭa vey* 'stale boiled rice', *āṭa ganḍa* 'old cloth'), is not used of persons, so it takes only the inflections of neut. sing. (*āṭot*) and pl. (*āṭov*): *ganḍa āṭot eñō* 'my cloth has become old', *āṭovin ender* 'bring the old ones'.

The adjective *netro* 'bright red', derived from *netir* 'blood', takes the same inflections, but in addition to the neut. pl. *netrov*, it has more commonly *netrocil*: *netrocilin ender* 'bring the red ones'.

Inflection of this type is recorded also from *māji* (st. *māj-*) 'black', pl. m. *mājer*, n. *mājov*, but beside it there is also a stem *mājal* m., *mājot* nt.

Parji berto 'big' is derived from the old Dravidian root *per-* (Ta. *peru-* 'big, much', etc.) with secondary voicing of the initial, and addition of the suffix *-to*. This suffix *-to* is clearly identical with the *-to* which forms the second genitive of nouns (*polubto*). Its inflection follows in the main the normal adjectival inflection (e.g. 1. *berten*, 2. *bertot*, 3m. *berted*) but in the 3rd sing. nt. it has *berto* after the style of the noun, besides a normalized *bertot*, and alternative form *bertut* with a *-u-* which is difficult to explain. Furthermore, in the pl. it takes the nominal suffix *kul*, instead of the adjectival pl., and this is added not to the stem *berto*, but to a simpler stem *ber*: *berkul*. This form is also found used attributively: *berkul gadđomul* 'big beards'.

The adjective *pišit* 'little' has incorporated the same suffix, which, since in this case it is preceded by a vowel, appears in the form *-t*. The 3rd sing. nt. inflected is *pišito* (cf. *berto*). In the nominative pl., besides a normalized *pišiter* m., *pišitov* nt., there occurs only an epicene *pišileo*. This contains the plural suffix *-l* added to the simpler stem *piši*, to which is attached a suffix *-eo* which is properly used in distributive sense, and which will be met with again under numerals.

An adjectival *kijul* 'bad, poor, inferior, spoiled' is rarely met with in this form: *vey kijal eño* 'the boiled rice has gone bad'. The normal form is *kijalto* with suffix *-to*, and from this the various inflected forms *kijaltal*, *kijalter*, *kijaltov*, etc., may be formed.

Uninflected forms seem not to be used in the case of *ile* 'young' except in the nt. sing. for which the uninflected form is used: *ile ayal* 'young woman', *iled pađio* 'young boy'. The word is most commonly used absolutely in the sense of 'young man' (sing. *iled*, pl. *ilenkul*) and 'young woman' (sing. *ile*, pl. *ilecil*), and since it normally functions as a noun in this way, the nominal plural suffixes are exclusively used.

In *pul cāva* 'sour gruel', the adjective *pul* 'sour' conforms to the monosyllabic type. But this is rare; normally the adjective appears as *puđa*, and it is inflected according to the second main type of adjectives which are described below.

The adjectives *diñot* 'little, scanty', and *peñot* 'much' (root *per-*) are formed after the style of the pronominal formations *añot* 'so much' and *eñot* 'how much'. The stems are properly *diño-* and

peño-, but these forms appear not to be used, even attributively. The usage of these words seems to be confined to the forms of the 3rd sing. nt. quoted above, with the exception of a plural *diñolec*, which is formed like, and is used synonymously with, *piñilec*.

Besides *peñot* and *diñot* there are the forms *peygoŋ* and *dinggoŋ* (cf. *aygoŋ*, *eygoŋ*) which are indeclinable, and appear indiscriminately in nominal, adjectival and adverbial use.

52. The second major class of adjectives consists of a series terminating in *-a*, and includes both native adjectives, and adjectives derived from Halbi: *ŋiŋŋa* 'straight', *ŋirra* 'sweet', *pulla* 'sour'; *koreya* 'lame', etc. The form ending in *-a* is properly the attributive form. The inflected forms are made by adding the terminations m. sing. *-ŋ*, nt. sing. *-ŋ*, m. pl. *-ler*, nt. pl. *-cil*, and there are no inflections outside the third person: e.g. *koreyaŋ* 'a lame man', *koreyaŋ* 'a lame woman', pl. *koreyaler*, *koreyancil*; uninflected *koreya* *vāliŋ* 'lame god'. But this system is not maintained intact, and we find frequently the inflected forms used attributively, *geyaŋ manja* 'a simple minded man', *ŋirraŋ mēti* 'a sweet mango', *ŋiŋŋaŋ pāv* 'a straight road'. In many cases only inflected forms functioning as nouns are recorded, particularly in the case of masculines in *-aŋ*: *kūjaŋ* 'a hump back', *ŋemcaŋ* 'dwarf', etc. In such cases the distinction between noun and adjective tends to be obliterated.

The following is a list of words following this kind of inflection: *koyyaŋ*, *-ŋ* 'thin' (: *koyyaŋ manja* 'thin man', *koyyaŋ ayaŋ* 'thin woman'; pl. m. *koyyaler*, f. *koyyancil*—uninflected form not recorded), *ŋirra* 'sweet' (inflected only in the neuter: *ŋirraŋ*, *ŋirracil*), *ŋiŋŋa* 'straight' (*ŋiŋŋa pāv* and *ŋiŋŋaŋ pāv* 'straight road'; a form *ŋiŋŋen* is also recorded, *cop ŋiŋŋen eñō* 'his hair stood up straight'; cf. the Kannada adjectives in *-ane*), *geyaŋ* 'simple, ignorant', nt. *geyaŋ* (uninflected form not recorded), *vāñal* 'barren', nt. *vāñal*, *mura* 'bad, rotten' (*mura kerba* 'bad egg'), *taya* 'light in weight' (m. *tayaŋ*, nt. *tayaŋ*), *goreya* 'rough' (*goreya kel* 'rough stone', nt. *goreyaŋ*), *gilgila* 'soft' (nt. *gilgilaŋ*), *girgira* 'cold', *ŋiŋŋiya* 'sour', *jaŋjaŋa* 'clean, bright', *regrega* 'red', *kickica* 'disgusting', *gegeta* 'id.' (m. *gegetaŋ*, pl. *gegetaler* 'a disgusting, offensive man'), *vela* 'right' (*vela pēru* 'right shoulder'), *pulla* 'sour' (beside less usual *pul*; nt. sing. *pullaŋ*, pl. *pullacil*).

The majority of the following adjectives are derived from Halbi: *kūjaŋ* 'humpback', *baŋyaŋ* 'madman', *kānaŋ* 'blind man' (nt. *kānaŋ* in *kānaŋ baŋav* 'blind bullock', *kondaŋ* 'dumb' (pl. *kondaler*),

naɣgal 'naked', *reɲɬal* 'dwarf', *deɣgal* 'tall man', *acɕal* 'good (man)', *reca* 'good, pleasing, nice' (*reca pāɬel* 'nice songs'; more commonly found in the nt. sing. form *recaɬ*), *ɬiɬal* 'bold, a bold man', *ɬemɕal* 'dwarf', *boɲna*, *koɲna* (nt. sing., *boɲnaɬ*, *koɲnaɬ*) 'blunt', *paɣeya* 'fallow, uncultivated' (*paɣeya nēɬil* 'uncultivated land'), *taɣɣal* 'bald, bald man', *gīla* 'soft' (*gīlaɬ paɬ* 'soft fruit'), *gunnal* (pl. *gunnaler*) 'sober, sober man', *biɣgaɬ* 'slippery', *murgal* 'hump back', *geɣeya* 'deep', *kūɬal* 'lame, a lame man', *ɑɬa* 'flat', *leɣra* 'cropped-eared', *boɲra* 'toothless', *gaɣɬal* 'man with a broken tooth', *kaɣɕal* 'buck-toothed', *kāɲraɬ* 'speckled' (also IA. fem. form *kāɲri*).

53. There are a number of words current in adjectival use, which, as far as our material goes, are devoid of inflection, or which have inflected forms only sporadically. Some of these are native Parji words, e.g. *guɬɬi* 'black', *capre* 'tasteless, insipid', *purki* 'timid', also *ūɬa* 'bad'; but the larger part is borrowed from Ha. The adjectives *lāɬi* 'long', *munɬi* 'short' and *karbi* 'whole' have occasional inflected forms of the 3rd sing. nt. only: *lāɬito*, *munɬito*, *karbito*.

Uninflected adjectives mainly derived from Halbi are: *ūjar* 'bright', *koyɬi* 'black', *kube* 'much', *juge* 'many', *nenget* 'good, well' (: *pāɲkul māɕil ebetug nenget mēɬav* 'are your children still keeping well'), *caɬur* 'clever' (with a derivative *caɬurɬed* made after the style of nouns), *rōɬ* 'thick', *pāɬer* 'thin', *jāɣgar* 'broad', *ɬiɬ* 'slack', *ɬebri* 'left' (*ɬebri key* 'left hand'), *ɬāɣger* 'hard', *ɬōɬi* 'short', *aɬra* 'bad', *capur* 'thin', *jama* 'all', *osār* 'wide', *lāpi* 'distant', *kindik* 'little, few', *gulaɣ* 'all', etc.

CHAPTER IV

NUMERALS

54. The Parji language retains only the first five Dravidian numerals. The rest are borrowed from Halli, and since these may be found in Major Battye's *Grammar*, they need not be repeated here. The numerals up to five have three forms, masculine, feminine, and neuter. They are as follows :—

	Masculine	Feminine	Neuter
1	<i>okur, okuri</i>	<i>okal, okali</i>	<i>okul, okti</i>
2	<i>irul</i>	<i>iral</i>	<i>irlu, irluk</i>
3	<i>mūvir</i>	<i>muyal</i>	<i>mādu, mādruk</i>
4	<i>nelvir</i>	<i>nelal</i>	<i>nālu, nāluk</i>
5	<i>cēvir</i>	<i>ceyal</i>	<i>cēdu, cēduk</i>

The masculine forms are widely paralleled elsewhere, and to judge by the Kolami forms (3 *muggur*, 4 *nalgur*, 5 *sāgur*) the -v suffix which they contain is out of original -g-. The masculine form of the second numeral contains the nominal pl. suffix -l and it is out of **irul* which is represented also in Gondi as *iruf*.

The special feminine forms are found also in Kolami (*iral, muyal*) and Naikfi (*iral, muyal, nallal*), but not for all the five numerals as here. They are remarkable, not only because a special feminine category is preserved only here, but also because languages (e.g. Tamil, Kannaḍa) which have preserved the feminines, have no such forms. There, according to what seems to have been the primitive Dravidian practice, there is a common plural form for both masculines and feminines, and that is naturally used with the numerals from two up. Here what is properly a feminine singular form is used also in the case of the plural numbers, and exactly how the usage can have come about is not quite clear.

The alternative neuter forms for 2-5 are apparently used in the main indiscriminately, but inflected forms are recorded only from the forms in -k: *mādrukin ender* (acc.) 'bring three'.

All these numeral forms may be used attributively or absolutely, and in the latter case they may receive the ordinary inflection of the noun :—

(a) *okur manja vēṇed* 'one man came', *irul paḍai* 'two boys',

irul muttaker 'two old men', *mūvir ilenkul* 'three young men', *nelvir tolenkul* 'four brothers', *cēvir cindul* 'five sons', *iral aycil* 'two women', *muyal cālacil* 'three sisters', *nelal mācil* 'four daughters', *irḍuk olekul* 'two houses', *mūdu kic paḍkul* 'three fire-places', *mūduk merkul* 'three trees', etc.

(b) *meram pāv okuri cendal* 'he went alone on the forest path', *irul verker* 'let two men come', *cēvir uljer* 'five men assembled', *iral mēdav* 'there are two (women)', *mūduk mēdav* 'there are three (things)', *mūviraḷ bēṭen* 'I met with three men', *cēvirug okec cī* 'give one each to the five', *nālukin cī* 'give four', etc.

The distributive suffix *-ec* may be added to the five numerals (to the form with suffix *-k* in the case of 2-5), in the sense of 'one each, two each', etc.: 1 *okec*, 2 *irḍukec*, 3 *mūdukec*, 4 *nālukec*, 5 *cēḍukec*—*pāṇkulug irḷukec cī* 'give two each to the children', etc. The word *okec* is also used in the sense of 'one day'.

55. The full forms listed above were not originally used attributively in Dravidian. For this there existed shorter radical forms, and in some phrases these are preserved also in Parji. In the case of the numeral 1, the shorter form *ok* remains normal in attributive use, and commoner than the inflected forms: *ok manja* 'one man', *ok mīni* 'one fish', etc. The forms for the other numerals are rarer; *ir* 'two' appears in the phrase *ir kōcil* 'the two sides' and *ir* 'two' and *muy* 'three' appear in the phrase *ir ḍāba muy ḍāba* 'two stories, three stories' in the story of *Saragḡ Dēv*. Further investigation would probably yield other of this type.

Apart from the above, shortened forms of the five numerals are found in the following four series:—

(1) *okec* 'one day', *irne* 'two days', *mucio* 'three days', *nelcic* 'four days', *cenjic* 'five days'; nos. 3-5 contain a shortened form of the word *ciric* 'day'; *okec*, as already remarked, contains the distributive suffix *-ec*. The final element of *irne* is obscure. These forms may receive the normal inflection: *kām mucicti pōlla* 'the work will finish in three days'.

(2) (*Vercikar* 'one year'), *ir vōkul* 'two years', *muk pōkul* 'three years', *nel pōkal* 'four years', *cem bōkal* 'five years'. Ancient sandhi forms are preserved in the case of 2 and 5.

(3) *opoḷ* 'once', *iroḷ* 'twice', *mupoḷ* 'three times', *nelpoḷ* 'four times', *cemboḷ* 'five times'. The final element is found also in *apoḷ* 'that time' and *ipoḷ* 'this time'.

(4) (*ccreyakul* 'a yoke of bullocks'), *īrer* 'two yokes of bullocks',

similarly 3 *mucer*, 4 *nelcer*, 5 *cenjer*. The last element appears to be a shortened form of a familiar Dravidian word: cf. Kui *sēru* 'pair of oxen yoked to the plough', Go. *sēr*, Ta. *ēr* 'id.' If so the form in the case of the second numeral must have been reformed, because initial *c-* is never otherwise lost in this language.

CHAPTER V

PRONOUNS

56. The personal pronouns are *ān* 'I', *ām* 'we', *īn* 'thou', *im* 'you'. The forms of the first person correspond exactly to those in Kolami and Old Kannaḍa, and they are directly derived from the primitive Dravidian forms *yān* (Ta. *yān*, Kur. *ēn*) and *yām* (exclusive: Ta. *yām*, Kur. *ēm*), with loss of the initial *y*-. It is remarkable that the usual Parji change *ā* > *ē* has not occurred in these words (especially as in the combination *yā* this change is very common in Dravidian), but other exceptions have been noted (2). The unoriginal *n*- which has frequently developed in the case of the first person singular (Mod. T. *nān*, Mod. Ka. *nānu*, Te. *nēnu*, Go. *nana*) is absent in Parji as in Kolami. The forms of the second person correspond to Kui *īnu*, *imnu*. Elsewhere in the nominative we usually find forms beginning with *n*- (Ta. *nī*, Ka. *nīn*, Kol. *nīv*, etc.), but oblique forms beginning with a vowel are common (Ta. *in*-, *im*-, Kol. *in*-, *im*-, etc.).

The reflexive pronoun (sing. *tān* 'he himself', pl. *tām* 'they themselves') is formed on the same pattern as the pronoun of the first person, and it is inflected in the same way. It is common Dravidian in this form.

57. The genitive singular of the above pronouns is formed by shortening the vowel: *an*, *am*, *in*, *im*, *tan*, *tam*. This is the common Dravidian practice. These forms appear in attributive use only preceding the noun which they qualify: *an de* 'my house', *am polub* 'our village', *in pāṣa* 'thy language', *cind tan tāten pokked* 'the son said to his father', etc. In predication forms with pronominal suffixes must be used: *iḍ anot āy* 'this is mine'; similarly when the pronoun does not immediately precede the noun it qualifies: *inot nāto pidir* 'what is your name', but *in pidir nātot āy* with the words arranged differently.

The shortened forms serve as the oblique bases to which inflectional endings are attached. The pronouns may take (a) the ordinary nominal case endings, (b) the terminations of the three persons, singular and plural:

(a) The case terminations are the same as those of the noun, with the exception of the genitive, as noted above, and the fact that in the N.W. dialect the dative ends in *-uy* instead of the usual *-ug*: *anuy*, *inuy*, etc. Examples of the cases: *ōḍ anin ṭegged* 'he

deceived me', *amin mercikmor* 'you are teaching us', *anuy irdu pēlēt cī* 'give me two shares', *amuy ēndan verka pēta* 'we have a desire to dance', *inoḷ ān lele cendan* 'I will go with you', *amel, anti* 'among us'; *an ka gurrol cila* 'I have no horse', *ōd in le berled mēdal* 'he is bigger than you'.

(b) The personal terminations may be added excluding naturally those of the same person :

1.	2. sg. <i>anot</i>	pl. <i>anor</i>
	3. sg. m. <i>anel</i>	pl. m. <i>aner</i>
	nt. <i>anot</i>	nt. <i>anov</i>
2.	1. sg. <i>inen</i>	pl. <i>inom</i>
	3. sg. m. <i>inēl</i>	pl. m. <i>iner</i>
	nt. <i>inot</i>	nt. <i>inov</i>

Forms from the plural stems of the pronouns are formed in the same way. Examples of their use: *netta anot āy* 'the dog is mine', *ī paḍic anel āy* 'this boy is mine', *īm amor āy* 'you are ours', *ī medul amor āy* 'these mangos are ours', *ān imen āy* 'I am yours'.

The forms of the third person may receive the case endings: e.g. acc. *anotin ender* 'bring mine', *ān inotin veunṇ oran* 'I cannot hear what you say'.

58. The old Dravidian type of inclusive plural of the first person singular (Tn. *nām*, etc.) is not preserved in Parji. In its place there exists a form *amor* which functions as an inclusive plural. This form consists of the termination of the second person plural added to the oblique stem of the pronoun of the first person plural, and it means properly 'you who are ours' (see above § 57). The inclusive pronouns of the other Dravidian languages have no exact parallel to this. It is common in inclusive use, e.g. *amor vāyēl cūru cenar* 'let us go and see our fields', *amor ina vey tindam* 'we (all) will eat our dinner here'; on the other hand, *ām im polub vermom* 'we come to your village'. Special verbal forms exist for use with this pronoun in the case of the imperative (*amor cenar*) and the polite imperative or potential (*amor centumur*). These verbal forms may also appear in inclusive use when no pronoun is expressed: *an kaṇṇil bāja mēdal, iṇkipar guṭ* 'my (load of) firewood is heavy, let us put (our burden) down for a while'.

The use of the inclusive *amor* is not obligatory. Largely probably to the influence of Halbi, the pronoun *ām* is capable of being used in all contexts. On the other hand the form *amor* is never used except in an inclusive context.

59. The demonstrative bases are *a-* 'that' and *i-* 'this', corresponding to what is found elsewhere in Dravidian. In attributive use these are usually lengthened to *ā* and *ī*: *ā meri* 'that tree', *ī meri* 'this tree', etc., etc. Only the uninflected forms are used attributively in this way.

The corresponding inflected forms are m. *ōl* 'he, that man', *ūd* 'he, this man', pl. *ōr*, *ūr*, nt. *od* 'she, it, that one', *id* 'this one', pl. *av*, *iv*. Of these *ōl* is a contracted form; fuller forms are found in Naik. *avod*, Ta. *avag*, etc.—out of original *avand*. The proximate masculine pronoun appears to be derived in the same way from the third Dravidian deictic base *u-* (cf. Ta. *uwan*), rather than to be an irregular development corresponding to Naik. *iend*, Ta. *ieng*.

The singular pronouns *ōl* and *ūd* have the oblique bases *ōn-*, *ūn-*. These function alone as genitives: *ōn del* 'his leg', etc., and serve as the base to which the case endings are added: acc. *ōnin*, *ūnin*, dat. *ōnug*, *ūnug*, instr. *ōnod*, *ūnod*, etc. On the other hand the neuter pronouns of the singular take necessarily the genitive termination *-in* (: *adīn pidiṛ nāto* 'what is her/its name'), and they, and all the pronouns of the plural add the case terminations to the unaltered base: acc. *adīn*, *idīn*, *avin*, *iwin*, *ōrin*, *ūrin*, dat. *adug*, *idug*, etc., etc.

60. Corresponding to the deictic bases *a*, *i*, *u*, Dravidian has an interrogative base *e*. This appears in Parji in various pronominal and adverbial derivatives (*eñe* 'how much', etc.), but it is not like the others used independently. In attributive use we have *āro*, *āra* (s), e.g. in *āro potub mēlat* 'which village do you belong to', *āra manja* 'which man, what man', *āro cōra, kurci, gandra* 'which pot, chair, cloth', *id āra ayal* 'what woman is this', etc.

Inflected forms are *āl* m. 'who', and *nāto* nt. 'what'. The oblique base of *āl* is *ēr-*, which functions independently as genitive, and to which case terminations are added. The plural is *ēr*: Examples: *āl vermed* 'who is coming', *id ēr ayal* 'whose wife is this', *id ēr kedub* 'whose knife is this', *ērug cīram* 'to whom shall we give it', etc., etc.

The interrogative base *ēr* may also take the usual pronominal terminations: *ī cīr ērot āy* 'whose is this buffalo', *ān ēren āy* 'whose am I', etc., etc.

By the addition of the particle *-i* this pronoun acquires the meaning of 'somebody', and in conjunction with a negative verb,

of 'nobody': *āli veradu* 'nobody came', *ān ērini pokana* 'I will speak to nobody', *ān ērugī cīran* 'I will give to nobody'. As will be observed the -i is added after the case endings in the inflected forms. In the case of the attributive form *āro* it is added after the following noun: *āro ayali veroya* 'no woman came'. The same separation occurs with the genitive: *ām ēr oleni verama* 'we will go to no one's house'.

61. The neuter interrogative is *nāto* 'what'. This form is normally used attributively: *inot nāto pidir* 'what is your name'; but also independently: *nāto cājurano āy* 'what is to be done'.

In predicative use it usually receives the termination of the 3rd sing. nt.—*id nātot* 'what is this', in *pidir nātot āy* 'what is your name'. Of the cases the accusative *nātin* is recorded, and the dative *nāteg* is used in the sense of 'why': *anan im nāteg lēbora* 'why did you not stay there'. Another form of dative *nātuy(g)* is commonly used as subject of the sentence in the sense of 'what on earth': *id nātuy(g) āy* 'what on earth is this'.

Besides the 3rd sing. *nātot*, the pronoun may occasionally take other personal termination: nt. pl. *nātov*, m. sing. *nāted*, pl. *nāter*. The latter, meaning literally 'connected with what', are sometimes used simply in the sense of 'who': *ūr nāter āy* 'who are these people'.

There exists also a shortened form of this pronoun, *nā* 'what', e.g. *anuy nā cājurano mēda* 'what is to be done by me', *in nā kanḍuknot* 'what are you looking for'. This short stem forms an accusative *nān* (*nān etter* 'what did they say') and a dative *nāy*, *nāyg* used commonly in the sense of 'why': *in nāy verota* 'why did you not come', *ḡulic nāyg aṛmad* 'why is the boy crying'.

62. There are some further derivatives from the pronominal stems *a-* 'that', *i-* 'this' and *e-* 'what'. The series *aygoḥ* 'that much', *iygoḥ* 'this much' and *eygoḥ* 'how much' (cf. *pengoḥ* 'much', *diṅgoḥ* 'little') is indeclinable: *eygoḥ cīñal* 'how much did he give', *iygoḥ medul* 'this many mangoes', *am dekul iygoḥ berkul mēdau* 'our houses are this big'. The suffix -*eo* ('up to') may be added to these forms: *warpitauy aygoḥeo mēda* 'it is enough to make one frightened'.

In the same sense there are the stems *āno-*, *iño* and *eño* which may take the personal endings. The uninflected forms are comparatively rare: *im ḡulub eño komad mēda* 'how far away is your village'; more frequently the 3rd sing. nt. is used in such attributive con-

structions: *iñot berto* 'so big', etc. Inflected forms in various persons are as follows: *ǝl iñed mǝdǝd* 'he is so big', *ǝr iñer mǝtar* 'they are so big'. The third personal forms, according to our not very abundant evidence, are used also with the first and second persons: *ǝm iñer mǝdam* 'we are this big', *ǝn iñed mǝnem* 'when I was this big'. This is unusual, and it is quite possible that the normal forms may also exist. The forms of the third person may be inflected with the usual case endings: *añotǝn ender* 'bring one so big'. The enclitic particle *-i* may be added: *iñotǝi ǝy* 'it is just so much'. The usual plural forms are *añolec*, *iñolec*, *ǝñolec*, containing the *-l* plural followed by the suffix *-ec*: *i cǝrkul iñolec mǝdav* 'these buffaloes are so many', *jetten añolec ǝnun potomul mǝdav* 'the elephant's feet are as big as a millstone'.

A form *iñilec* 'so big' is recorded in one instance: *ǝn iñilec mǝnem* 'when I was so big'.

63. The stems *ǝta*, *iñta*, *ǝta* are used in the sense of 'such' ('like that', 'like this') and 'of what sort'. They may be used uninflected when attributive: *ǝn iñta mǝñiñu* 'I am this kind of man', *iñta ǝir* 'this kind of buffalo'. The stem may receive the endings of the three persons to which the enclitic particle *-i* is frequently added:

1. sing.	<i>iñten(i)</i>	pl. <i>iñtom(i)</i>
2.	<i>iñtot(i)</i>	<i>iñter (i)</i>
3.	m. <i>iñted(i)</i>	<i>iñter(i)</i>
	nt. <i>iñtot(i)</i>	<i>iñtov(i)</i>

Examples: *ǝl iñed* 'he is like this', *ǝl ǝtañ mǝdǝd* 'what is he like'; with *-i*: *ǝn ǝtǝni*, *iñ ǝtotǝi*, *ǝm ǝtomǝi*, etc.

THE VERB

64. The verbal root in Parji is with the rarest exceptions (e.g. *kelay-* 'to dream') monosyllabic. It may consist of the simple unextended root (: *ar* 'to weep', *ver-* 'to go', etc.), or it may incorporate an old suffix which has long ceased to have any grammatical function (: *mork-* 'to salute respectfully' *kela-* 'to dig with claws', etc.). Roots containing two consonants after the vowel are mainly of this type. In the N.W. dialect a number of such roots which terminated in a guttural or -v are simplified by the omission of this element; e.g. *uḷ-* 'to ask': Te. *adugu*, *ker-* 'to burn', S. *kerv-*, Go. *kure-*. In a number of such instances the language of the extreme South has forms terminating in -i, so that in some cases three forms of such a root are recorded, e.g. *tir-* (N.W.), *tirv-*, *tiri-* (S.) 'to tremble'. The influence of such a final consonant is still noticeable in the N.W. dialect in the formation of present and future tenses.

65. The uninflected root is found functioning in verbal compounds. The commonest of these are found with the auxiliary verb *kaḍ-* (past stem *kaḥ-*), which is used independently in the meaning 'to throw', but much more frequently simply to emphasize the preceding verbal root without adding any additional meaning. Examples of this are the following: *cen kaḥrad* 'he will go', *ōnin cāy kaḍ* 'leave him', *muy kaḥur* 'cover', *iḷ kaḥur* 'put', etc., etc. There are similar combinations with other verbs in which however the auxiliary verb frequently retain its own meaning: *cāy cī* 'leave', *cup cīrad* 'he will pour out', *uy cīrar* 'they will take and give', *vend cīrad* 'he will cook and give', *ender cīnen* 'I brought and gave'; with *cūr-*: *pok cūrnan* 'speaking I will see, i.e. I will ask, inquire', *cāk cūr* 'taste'; with *cen-*: *cay cended* 'he died'.

This practice is found only with roots having one consonant (or nasal + cons., or double cons.) after the radical vowel. Other roots and all causatives must in such cases use the conjunctive participle, e.g. *morki kaḥrad* 'he will respectfully salute', *kaḍki kaḍ* 'bind', *ṣinḍci kuḍ* 'throw', *naḡil nitic kaḥrar* 'they will stop the plough', *payci cīned* 'he distributed', *ṣōṣic cī* 'show', *cetal mayci cī* 'sharpen the sickle', etc., etc.

66. Verbal roots may have only one stem, that is the root itself, on the basis of which all the inflectional forms are constructed, e.g. *cār-emen* 'I see', *cār-en* 'I saw', *cār-ran* 'I will see', etc. In such cases the past tense is formed from the root without any tense affix. Other verbs have a second stem which appears only in the past tense. Of these there are two types, (1) a type in which the past stem is made by doubling and unvoicing the final consonant, e.g. *iḍ-* (*iḍemon* 'I put'), *iḥ-* (*iḥen* 'I put', pret.), *neḍ-* (*neḍemo* 'smells, stinks'), *net-* (*netto* 'smelled, stunk'); (2) a type in which *ṛ* is either added to the root or substituted for its last letter: *cī-* (*cīmen* 'I give'), *cīṛ-* (*cīṛen* 'I gave'), *ver-* (*vermen* 'I come'), *veṛ-* (*veṛen* 'I came'). The roots *tin-* 'to eat' and *cen-* 'to go' make past stems *ceṇ-* (*ceṇen* 'I went') and *tīṇ-* (*tīṇen* 'I ate') and this stem serves also as the base of the future: *ceṇan* 'I will go', *tīṇan* 'I will eat'. The root *un-* 'to drink' adds cerebral *ḷ* in the same way: *uṇen* 'I drank', *uṇan* 'I will drink'; the root was originally *uṅ-* and the variant is due to old sandhi. The roots *en-* 'to say', *ven-* 'to hear', *men-* 'to be' and *puṇ-* 'to know' make the past stems *eṭ-*, *veṭ-*, *meṭ-*, *puṭ-* (e.g. *eṭen* 'I said', etc.) and the future stems *eṇ-*, *veṇ-*, *meṇ-* (*mēḷ-*) and *puṇ-* (e.g. *eṇan* 'I will say', etc.).

67. There exists a series of verbs, which includes all causatives, terminating in the suffix *-p* alternating with the suffix *-t*. The suffix *-t* appears in the past and future (and in the participial forms, etc. which are formed from the future stem). The suffix *-p* appears elsewhere, and in the Northern dialects it is changed to *k* before the present suffix *n*, e.g. *cūp-*, *cūt-*, 'to arise': pret. *cūten*, fut. *cūtan*; pres. S. *cūṭupmed* N. *cūṭukmed*, neg. pret. *cūṭpeda*, etc. The full details of this variation will be enumerated under the various tenses, etc. Here a list of the most important primary verbs which inflect in this manner is given:

aṇp-, *aṇt-* 'to sweep'; *iḥp-*, *iḥt-* 'to grin', 'show the teeth'; *uṇp-*, *uṇt-* 'to husk' (grain); *eḍp-*, *eḍt-*, 'to lift out'; *ekp-*, *ekṭ-* 'to cart away'; *oḍp-*, *oḍt-* 'to apply whitewash etc. to walls'; *kāḍp-*, *kāḍt-* 'to cross'; *kāṇḍp-*, *kāṇḍt-* 'to seek'; *kāp-*, *kāṭ-* 'to wait'; *kudp-*, *kudt-* 'to weave, plait (baskets, etc. out of bamboo)'; *kupulp-*, *kupult-* 'to rinse the mouth, to gargle'; *kāp-*, *kāṭ-* 'to whistle'; *kēp-*, *kēṭ-* 'to guard, watch (cattle)'; *kēp-*, *kēṭ-* 'to string'; *caḍp-*, *caḍt-* 'to beat, hammer'; *caṇḍp-*, *caṇḍt-* 'to open'; *carp-*, *cart-* 'to pursue'; *codp-*, *codṭ-* 'to send'; *ṣiṇḍp-*, *ṣiṇḍt-*.

'to throw'; *nīp-*, *nīt-* 'to stand'; *parp-*, *part-* 'to spread'; *payp-*, *payt-* 'to divide'; *pīndp-*, *pīndt-* 'to break'; *pūlp-*, *pūlt-* 'to become sour'; *pūp-*, *pūt-* 'to flower'; *pēp-*, *pēt-* 'to come out'; *mayp-*, *mayt-* 'to sharpen'; *marp-*, *mart-* 'to lighten'; *mīrp-*, *mīrt-* 'to answer back'; *vakp-*, *vakt-* 'to boil'; *vīp-*, *vīt-* 'to swell'; *vārp-*, *vārt-* 'to strain off water'; *vedp-*, *vedt-* 'to fry'; *vēp-*, *vēt-* 'to be hot'. Some further examples may be found in the dictionary.

In the case of the verb meaning 'to climb' we find two forms, (1) an alternating *copp-*, *coll-* after the style of the above, which is usual in the South, and (2) a stem *cokk-* which remains throughout (*cokkemen*, *cokken*, *cokran*); this is the usual form in the North.

68. The same kind of alternation is found also in the case of causative verbs. Some of the verbs of the above list may have been in origin causatives, which would account for the similarity of formation. The causatives proper are formed almost exclusively with the suffix *-ip/-it*, but very rarely there are found cases of the simple *p/t* in this use, e.g. *mīp-*, *mīt-* 'to bathe another', from *mī* 'to bathe (one self)'.

The simplest way of building causative verbs is to add this *-ip/-it* to the unaltered root, e.g. *aṛīp/t-* 'to make to cross', *utīp/t-* 'to suspend', *ūbīp/t-* 'to make to speak', *koṭīp/t-* 'to make to peck', *koṭīp/t-* 'to fill', *candīp/t-* 'to bring up, rear', *camīp/t-* 'to make to go rotten', *cīnīp/t-* 'to cause to stick', *tākīp/t-* 'to make to walk', *tuṇīp/t-* 'to put to sleep', *tolcīp/t-* 'to spill', *paṇīp/t-* 'to satisfy', *paṭīp/t-* 'to set alight', *paṇḍīp/t-* 'to tire', *noyīp/t-* 'to cause pain', *raṅgīp/t-* 'to bend', from *aṛ-* 'to cross', *ut-* 'to be suspended', *ūb-* 'to speak', *koṭ-* 'to peck', *koṇp-* 'to be filled', *cand-* 'to grow up', *cam-* 'to become rotten', *cīn-* 'to stick to', *tāk-* 'to walk', *tuṇ-* 'to go to sleep', *tol-* 'to be spilled', *paṇ-* 'to be satisfied', *paṭ-* 'to catch alight', *paṇḍ-* 'to grow tired', *noy-* 'to be painful', *raṅg-* 'to be bent', etc., etc.

Roots ending in nasal + voiced consonant usually substitute for this combination the corresponding unvoiced consonant. In old Dravidian, as found in Tamil for instance, this substitution was in itself sufficient to form the causative base, so that in Parji the older and simpler causal forms have been enlarged by the addition of the suffix *ip/it* which has been generalized as the causal affix. Examples of this in guttural combinations are the following:

ūkīp- 'to swing' (trans.), *elkīp-* 'to peel', *eikīp-* 'to scale off', *cirkīp-* 'to entangle', *cerkīp-* 'to put by, save', *cākip-* 'to tear', *cōkip-* 'to stick something into', *parkīp-* 'to split', *perkip-* 'to bring down in ruins', *milkip-* 'to overturn', *virkip-* 'to loosen', and *velkip-* 'to spread' (corresponding stems *ūkit-*, *elkit-*, etc. from *ūgg-* 'to swing' (intr.), *elgg-* 'to be peeled off', *eigg-* 'to be scaled off', *cirgg-* 'to get stuck, entangled', *cergg-* 'to be left over, saved', *cīgg-* 'to be torn', *cōgg-* 'to penetrate', *pargg-* 'to be split', *pergg-* 'to fall in ruins', *mīgg-* 'to be overturned', *vīgg-* 'to be loosened', and *velgg-* 'to spread' (intr.).

In the case of palatal combinations the occlusive element has been lost in the case of the simple verbs, so the alternation appears as *ñ/c*: *ñū-* 'to swing', ca. *ūcīp-*, *ēñ-* 'to wake up', ca. *ecīp-* (*t*-stems *ñcīt-*, *cīt-*).

The only example of this among the dentals appears to be *ñīp-*, *ñīt-* 'to cause to dance': *ēñd-* 'to dance'.

Where no nasal is involved we may simply have the alternation of voiced and unvoiced occlusive between the simple and causative forms, e.g. from *kerj-* 'to warn oneself', *valj-* 'to be sharp, to be capable of cutting', *wlj-* 'to assemble', *ād-* 'to break, be broken', *pōd-* 'to be wet, to get wet', and *mupd-* 'to lie flat on the face', the causatives are respectively *kercīp-*, *valcīp-*, *idecīp-*, *ōcīp-*, *pōtīp-*, and *mupīp-* (alternative stem *kercīt-*, etc.).

69. In a number of causatives an additional suffix is inserted between the root and the causative suffix. This suffix may be *k*, *c*, *t* or *p*:—

κ: *tarkip-* (*tarkit-*) 'to heat', *nirkip-* 'to set fire to', *īrkīp-* 'to cause to descend'. But these roots contained an original guttural, e.g. *īp-* (variants *īp-*, *īpī*) is from **īpp-* (= Te. *fiḡa*), so that originally their formation was on a parallel with that of those immediately above. On the other hand in the case of the addition of *c*, *t*, *p* in the examples given below, a suffix which was itself originally causative is found between the root and the generalized causative suffix *-īp*, *-īt*.

c: *mercīp-*, *mercīt-* 'to teach': *mer-* 'to learn'.

t: *arīp-*, *arītī-* 'to cause to weep': *ar-* 'to weep'. The *t* is assimilated with previous *n* in *tītīp-* 'to give to eat' (*tīn-*), and with previous *l* in *nītīp-* 'to cause to stand' (*nīt-*). In *īīp-* 'to cause (leaves, etc.) to fall off'—it is assimilated with previous *l* which is probably out of earlier *l* (*ñl* < **ñl* 'to fall, of leaves, etc.')

to produce cerebral *ʃ*. In *uʃip-* 'to give to drink', the *ʃ* has been cerebralized because the *n* of the root was originally cerebral (Ta. *uʃ-*, etc.).

r: *āndpip-* 'to turn the day into evening', *gundpip-* 'to bend' (trans.), *marpip-* 'to frighten', *nūripip-* 'to put (loincloth, etc.) on another', *māyypip-* 'to lose', *muyypip-* 'to cover', *mēypip-* 'to graze' (trans.), (alternative stems *āndpit-*, etc.), from *ānd-* 'day to turn to evening', *gund-* 'to be bent', *naro-* 'to be afraid' (simpler root in *nar* sh. 'fear'), *nūr-* 'to put on (loincloth, dhōti)', *māy-* 'to get lost', *muy-* 'to be covered, cover oneself', *mēy-* 'to graze' (intr.).

Causatives are recorded very rarely from verbs in alternating stem *p/l*, but from what evidence is available, it appears that they are formed from the *p-* base: e.g. *p̄ripip-*, *p̄ēpit-* 'to cause to come out, to vomit', from *pēp-*, *pēt-* 'to come out'.

There are a fair number of verbs which are in form causatives, but for which no corresponding simple verb is recorded. Such verbs are: *andkip-*, (*andkit-*) 'to destroy, kill', *erip-* 'to burn (chillies, the mouth)', *etip-* 'to lift up', *opip-* 'to hand over', *olip-* 'to scorch', *udip-* 'to measure', *kāpip-* 'to heat', *calip-* ('to tread', *congip-* 'to lay to rest', *turkip-* 'to push', *porip-* 'to bring up, rear, foster', *namip-* 'to be able', *valip-* 'to chase away', *maḱkip-* 'to fold'.

70. A number of Halbi causative verbs, and others which though not properly causatives are inflected in the same way, are borrowed by Parji. These are the verbs which terminate in *-āess* in the third person singular in Halbi (Inf. *-āto*), e.g. *māḱlēess* 'puts', Inf. *māḱlāto*. When borrowed into Parji, these verbs take the suffix *-ayp/ayt* (a suffix not recorded in native words), and the distribution of the *p-* and *t-* forms in the same as that indicated above for native words, e.g. *maṇḱayppoda*, neg. pret.; *maṇḱayted*, pret. Those verbs have the additional characteristic that the *y* is dropped in the present tense (N. *maṇḱakmed*, S. *maṇḱapnod*), the conjunctive participle (*maṇḱac*) and the infinitive (*maṇḱak*). Verbs of this class are: *oṇḱiayp-* 'to collect, to gather', *odkayp-* 'to make to lean', *kuṛayp-* 'to heap up', *kodayp-* 'to scratch', *koṛiayp-* 'to limp', *cepayp-* 'to press', *uacayp-* 'to destroy', *derayp-* 'to castrate', *pagrayp-* 'to chew the cud', *muriayp-* 'to begin', and so forth—(alternative stem *oṇḱiayt-*, etc.), from Ha. *oṇḱiāto*, etc.

PRESENT TENSE

71. The suffix of the present tense is *m*, after which the vocalism of the terminations differs in the Northern and Southern dialects. In the North the terminations of the various persons are

sing. 1.	- <i>men</i>	pl. - <i>mem</i>
2.	- <i>met</i>	- <i>mor</i>
3m.	- <i>med</i>	- <i>mer</i>
nt.	- <i>mo</i>	- <i>mov</i>

On the other hand in the Southern dialect the vowel *-o-* appears throughout the terminations:

sing. 1.	- <i>mon</i>	pl. - <i>mom</i>
2.	- <i>mot</i>	- <i>mor</i>
3m.	- <i>mod</i>	- <i>mor</i>
nt.	- <i>mo</i>	- <i>mov</i>

Since the vocalism in the Northern dialects follows the pattern of the past tense, it is likely that the Southern forms of the present tense is the more original, and that the forms in the North are due to the imitation of the past tense.

The above terminations may either be added directly to the verbal root, or they may be added after an intervening union vowel. They are added directly in two classes of verbs: (1) After certain monosyllabic roots containing a short vowel and terminating in *n*, *r*, *f* and *y*, and after roots terminating in the vowel *-i*; (2) after verbs terminating in the alternating suffixes *p/t* (before which an auxiliary vowel *-u-* is inserted), and after causatives.

72. The inflection of the first of these classes may be illustrated by the root *ver-* 'to come':

North			South		
sing. 1.	<i>termen</i>	pl. <i>vermon</i>	sing. 1.	<i>vermon</i>	pl. <i>vermom</i>
2.	<i>vermet</i>	<i>vermor</i>	2.	<i>vermot</i>	<i>vermor</i>
3m.	<i>vermed</i>	<i>vermer</i>	3m.	<i>vermod</i>	<i>vermor</i>
nt.	<i>vermo</i>	<i>vermov</i>	nt.	<i>vermo</i>	<i>vermov</i>

Common roots inflecting in this way are *cen-* 'to go', *ven-* 'to hear', *men-* 'to be', *tin-* 'to eat', *un-* 'to drink', *en-* 'to say', *er-* 'to become', *ar-* 'to weep', *uy-* 'to take', *noy-* 'to be painful', *kay-* 'to defecate', *ci-* 'to give', *pī-* 'to live' and *mī-* 'to bathe'.

On the other hand roots of the type *īr-* 'to descend', *ur-* 'to comb', *ker-* 'to burn', etc., which in the North-West have lost a final consonant, always employ the union vowel in that dialect:

3 sing. m. *iramed*, *uramed* ; nt. *keromo*. In the Southern dialect the final suffix is preserved either as *v* or *i*, so there the corresponding forms are *irvamed* or *iriyamed*, *urvamed*, *kervamo*.

73. The conjugation of the primary verbs in *p/t* in the present tense may be illustrated by the verb *payp-*, *payt-* 'to divide'.

North

sing. 1.	<i>payukmen</i>	pl. <i>payukmom</i>
2.	<i>payukmot</i>	<i>payukmor</i>
3m.	<i>payukmed</i>	<i>payukmer</i>
nt.	<i>payukmo</i>	<i>payukmov</i>

South

sing. 1.	<i>payupmon</i>	pl. <i>payupmom</i>
2.	<i>payupmot</i>	<i>payupmor</i>
3m.	<i>payupmod</i>	<i>payupmor</i>
nt.	<i>payupmo</i>	<i>payupmov</i>

The inflection of the causatives goes in the same way, except that since here the final suffix is preceded by the vowel *-i-*, there is no need for the insertion of an auxiliary vowel. The forms in the two dialect areas are therefore N. *ūbikmen*, *ūbikmot*, *ūbikmed*, etc., and S. *ūbipmon*, *ūbipmot*, *ūbipmod*, etc., from *ūbip-* 'to make to speak'.

The causative verbs borrowed from Halbi which terminate in *-ayp/-ayt-* inflect in the same way in the present tense, but they have the peculiarity that the *-y-* in the stem suffix is eliminated in this tense. The forms therefore run, N. *mandakmen*, *mandakmot*, *mandakmed*, etc.; S. *mandapmon*, *mandapmot*, *mandapmod*, etc., from *mandayp-/mandayt-* 'to place'.

The peculiar feature of the two Northern dialects as opposed to the Southern dialect, is the appearance of the suffix *k* in the present tense in the place of *p*. It is likely that this is merely due to phonetic change, that is to say, due to dissimilation of original *p* before the *m* suffix; and in accordance with this theory the roots are given in the vocabulary as having only two stems (*-p* and *-t*). But it is possible that the matter is somewhat more complicated, and that the *k*-variant of the suffix is of more ancient origin. This *k* is found also in infinitive forms (*payuk*, etc.) where such dissimilation does not operate. Furthermore in Kolami, some related verbs are found with the suffix *-k*: *ayk-* 'to sweep', *payk-* 'to divide'. The verb meaning 'to climb' appears in two forms: on the one hand *cokk-* (pres. *cokkemed*) with stem unchanged throughout (cf. Kol. *sokk-*), and on the other hand, in the Southern dialect, as

copp, *coll*-, inflected like ordinary *p/t* verbs. In this case the *k*-form must certainly be ancient.

74. Other verbs insert a union vowel between the root and the termination of the present. This vowel differs in the three dialects. In the South it is *a*, in the North-West *e* or *o* corresponding to the vowel of the termination, and in the North-East it is *u*. The paradigms in the three dialects from the verb *cūr*- 'to see' are therefore :

South	1 sing.	<i>cāramen</i>	pl.	<i>cāramom</i>
	2	<i>cāramot</i>		<i>cāramor</i>
	3m.	<i>cāramod</i>		<i>cāramor</i>
	nt.	<i>cāramo</i>		<i>cupamov</i>
North-West	1 sing.	<i>cūremen</i>	pl.	<i>cūromom</i>
	2	<i>cūromot</i>		<i>cūromor</i>
	3m.	<i>cūremot</i>		<i>cūremor</i>
	nt.	<i>cūromo</i>		<i>cūromov</i>
North-East	1 sing.	<i>cūrumen</i>	pl.	<i>cūrumom</i>
	2	<i>cūrumot</i>		<i>cūrumor</i>
	3m.	<i>cūrumed</i>		<i>cūrumor</i>
	nt.	<i>cūrumo</i>		<i>cūrumov</i>

75. There exists an extended form of the present tense made by the addition of an extra suffix *-t*-. Like the extended form of the past tense, which is similarly formed, this is much commoner in Southern dialect than in the North-Western (material for the North-Eastern dialect is not available). From the root *ver*- 'to come' the paradigms are as follows :—

North-West	sing. 1	<i>vermeten</i>	pl.	<i>vermatom</i>
	2	<i>vermotot</i>		<i>vermator</i>
	3m.	<i>vermeted</i>		<i>vermieter</i>
	nt.	<i>vermoto</i>		<i>vermatov</i>
South	sing. 1	<i>vermeten</i>	pl.	<i>vermatom</i>
	2	<i>vermotot</i>		<i>vermator</i>
	3m.	<i>vermoted</i>		<i>vermieter</i>
	nt.	<i>vermota</i>		<i>vermatov</i>

From a root using the auxiliary vowel in the present tense the Southern extended paradigm is as follows :

sing. 1	<i>cāramoten</i>	pl.	<i>cāramotom</i>
2	<i>cāramotot</i>		<i>cāramator</i>
3m.	<i>cāramoted</i>		<i>cāramator</i>
nt.	<i>cāramota</i>		<i>cāramatov</i>

For the Northern dialect exceedingly little material is available for roots of this kind, but occasional forms recorded, e.g. *pokmeted* (unextended *pokkemat*), suggest that the rule may be that the auxiliary vowel after the root is dropped. The paradigm will then run : *pokmeten*, *pokmetot*, *pokmeted*, etc.

There is no distinction in usage between the simple and extended forms of the present tense. Concerning the function of the present tense, not a great deal need be said. It denotes incomplete action in the present time (*cenmen* 'I am going', etc.), and cannot therefore be used to denote habitual action. For this purpose the future must be used (§ 81). On the other hand there are some verbs where English present must be rendered by the preterite : *putten* 'I know', *orten* 'I am able'.

PRETERITE

76. The preterite is conjugated in the same way in the three dialects (apart from the Southern phonetic variant in the 3rd sing. neuter). The paradigm from *cūr-* 'to see' is as follows :—

sing. 1	<i>cūren</i>	pl. 1	<i>cūrom</i>
2	<i>cūrot</i>	2	<i>cūpor</i>
3m.	<i>cūred</i>	3m.	<i>cūper</i>
nt.	<i>cūroto</i> (S. <i>cūrata</i>)	nt.	<i>cūrov</i>

The complications of the past tense lies in the formation of the stem. In many verbs, as in *cūr-* above, the unaltered root serves as the past stem. In others, to be listed below, a second stem is used for the preterite. The inflectional endings are the same in both cases, with the exception of the 3rd sing. neuter. Here the verbs which change the stem in the past tense, use a shorter form of termination, e.g. *uño*, *iffo*, *enderno*, *etto*, *cendo*, *kopito*, from *uy-* 'to take', *iq-* 'to put', *endr-* 'to bring', *en-* 'to say', *cen-* 'to go' and *kopip-/kopit-* 'to fill'. In the South the common phonetic variant *a* appears in such forms : *uña*, *pēta*, etc. The longer form belongs properly to the extended form of the preterite, which will be described below. From there it has been introduced into the common shorter form of preterite in the case of verbs that do not alter the stem in this tense ; the form employed by verbs which make a special past stem, is that which properly belongs to the short form of preterite.

77. The following is a list of the various types of past stem which are found in Parji :—

(1) Certain verbs, ending in *r* or *y* substitute *ñ* for this in the past tense; verbs terminating in *-ñ* add *ñ* and the vowel is shortened. Thus we have (3rd sing. masc.) *veñed*, *eñed*, *uñed*, *cañed*, *kañed*; *noñe* (3rd sing. nt.), from *ver-* 'to come', *er-* 'to become, to be', *ey-* 'to take', *cay-* 'to die', *koy-* 'to reap', *kay-* 'to defecate', and *noy-* 'to be painful'. Note, on the other hand, that *ey-* 'to shoot' makes its past tense *eyyeñ*. From *mī* 'to bathe', *eī* 'to give' and *pī* 'to live', the forms are respectively *mīñed*, *eīñed*, *pīñed*.

(2) Very few verbs add *n* to the root in forming the past tense: *ayned*, *enderned* from *ar-* 'to weep' and *endr-* (*ender-*) 'to bring'. A few verbs have the appearance of using a past stem in *-era-*: *pēterned*, *tēterned*, *meiterned*, from *pēp-/pēt-* 'to come out', *tāl-* 'to run' and *meil-* 'to return'. But here we are dealing with compounds of the several verbs with *er-* 'to become', since the same combination (though a good deal more rarely) in other tenses, e.g. *pēt-errad* 'he will come out'. In these combinations the root *er-* makes its past tense differently from the way it forms it by itself (*eñed*).

(3) The third method is one inherited directly from primitive Dravidian. Roots terminating in *ḍ* and *ḍ* (which in this case always represents Drav. alveolar *ḍ*) substitute the corresponding doubled unvoiced occlusive in the preterite:—

(a) Roots in *ḍ*: 3rd sing. pret. *iffed*, *kaffed*, *noffed*, *passed*, *maffed*, *piffed*, *mitted*, from *iḍ-* 'to put', *kaḍ-* 'to cast' (most frequently used as auxiliary verb), *noḍ-* 'to wash', *paḍ-* 'to fall', *maḍ-* 'to lie down, sleep', *piḍ-* 'to burst', and *miḍ-* 'to cease'.

(b) Roots in *ḍ*: 3rd sing. pret. *kuttad*, *tuttad*, *pettad*; 3rd sing. nt. *tetto*, *netto*, from *kud-* 'to cut', *tud-* 'to burn', *peḍ-* 'to pick', *teḍ-* (heat of sun) 'to be fierce', and *neḍ-* 'to smell, stink'.

(4) The roots *ven-* 'to hear', *pun-* 'to know', *men-* 'to be' and *en-* 'to say' substitute *-tt* for their final consonant: *vettad*, *puttad*, *mettad*, *ettad*.

In all the above cases the special stem is used for the formation of the past tense only. In the following the stem used for the past tense function also for the future:

(5) The roots *cen-* 'to go' and *tin-* 'to eat' make the preterites *cendad*, *tindad*, etc., and the root *un-*, which had originally *-ṇ*, makes *undad*, etc.

(6) The roots with alternating stems in *p/t* have already been enumerated. They form the preterite from the *t-* stem: 3rd sing. pret. *paytad*, *aytad*, *coṭtad*, *pētad*, *kepitad*, etc., from *payp-/payt-*

'to divide', *ayp/ayt*- 'to sweep', *codp/codt* 'to send', *pēp/pēt*- 'to come out', and *kopip/kopit*- 'to fill'.

78. There is also an extended form of the preterite, formed in the same way as the extended form of the present. Like the extended form of the present it is much commoner in the South than in the North. Examples are recorded only from those verbs which do not change their stem in the past tense. It is quite likely the rule that this form of the past tense is formed only from such verbs, but our evidence is not complete enough to be quite definite about this. The paradigms in the two dialects (no N.E. material is available) are as follows:

North-West	sing. 1.	<i>cūraten</i>	pl. 1.	<i>cūratom</i>
	2.	<i>cūratot</i>	2.	<i>cūrator</i>
	3m.	<i>cūrated</i>	3m.	<i>cūreter</i>
	nt.	<i>cūrato</i>	nt.	<i>cūratov</i>
South	sing. 1.	<i>cūraten</i>	pl. 1.	<i>cūratom</i>
	2.	<i>cūratot</i>	2.	<i>cūrator</i>
	3m.	<i>cūrated</i>	3m.	<i>cūrator</i>
	nt.	<i>cūrata</i>	nt.	<i>cūratov</i>

There is no difference of meaning between the two forms of the past tense, any more than there is between the two forms of the present. As regards the meaning of the past tense, we need only remark that it combines the meanings of simple preterite and perfect (the latter may alternatively be expressed by a compound tense, § 85), e.g. *vesen* 'I came' or 'I have come'.

FUTURE

79. The usual suffix of the future in the North Western dialect is *r* and the paradigm is as follows:

sing. 1.	<i>cūrran</i>	pl. 1.	<i>cūrram</i>
2.	<i>cūrrat</i>	2.	<i>cūrrar</i>
3m.	<i>cūrrad</i>	3m.	<i>cūrrar</i>
nt.	<i>cūrra</i>	nt.	<i>cūrrav</i>

An auxiliary vowel *-u-* appears sometimes in the *r*-future. This is normally found (a) when the root has a long vowel (but not when it terminates in *r* or *r*): *cūburad* 'he will speak', *kāñurad* 'he will carry on the shoulder', *cūjurad* 'he will do', etc.; (b) when the root ends in two consonants: *moṣkurad* 'he will salute respectfully', *kaḍkurad* 'he will bind', etc. This rule applies also to those

roots which in the North-Western dialect have lost a final consonant, e.g. *iruraḍ* 'he will descend' from *ir* (S. *irv-*, *iri-*) and *kerura* 'it will burn' from *ker-* (S. *keru-*).

Roots ending in double consonant (*pokk-* 'speak', etc.) may use this *u* (*pokkurad*), or more frequently may add the *-r-* direct to the root (*pokrad*).

Roots ending in *-l* make the future by doubling this *l*, which is apparently due to the assimilation of *-lr-*, e.g. from *tāl* 'to run', *pāl* 'to finish', *āl* 'to dry' and *pil-* 'to split', the forms are respectively, 3rd sing. m. *tállad*, *pállad*, *állad*, 3rd sing. nt. *pilla*.

The above is the commonest type of future; in the following two classes the future stem is identical with the past stem, and the difference between the two tenses lies in the vocalism of the termination (see paradigms).

(a) The common class of verbs (including causatives) with alternating stem in *p/t*, use the *t* stem to form the future as well as the past, e.g. from *payp-/payt-* 'to divide', etc. The future paradigm is:

sing. 1	<i>paytuṇ</i>	pl. 1	<i>paytaṇ</i>
2	<i>paytat</i>	2	<i>paytar</i>
3m.	<i>paytaḍ</i>	3m.	<i>paytar</i>
nt.	<i>payta</i>	nt.	<i>paytav</i>

(b) The roots *cen-* 'to go', *tin-* 'to eat' and *un-* 'to drink', which make the past stems *ceṇḍ-*, *tiṇḍ-* and *unḍ-*, use these stems also in the future: sing. 1 *ceṇḍan*, *tiṇḍan*, *unḍan*.

A future suffix *d*, where the future and past stems are not identical, appears (a) after the roots *pun-* 'to know', *ven-* 'to hear', *en-* 'to say' and *men-* 'to be' (Pret. 1 sing. *putten*, *vetten*, *etten*, *metten*): 1 sing. *punḍan*, *venḍan*, *enḍan*, *menḍan* (normally weakened to *mēḍan*); (b) occasionally elsewhere, e.g. *cājḍan* 'I will do' is found in some of the texts beside the usual *cājuran*, and a form *verḍan* 'I will come' (for *verran*) was quoted by our informants as being in use in some area, although it has not directly been recorded.

81. The *r*-future is rarely used in the Southern dialect. Instead there appears a formation in *-iya-* of which the paradigm is as follows:

sing. 1	<i>cāriyaṇ</i>	pl. 1	<i>cāriyaṇ</i>
2	<i>cāriyat</i>	2	<i>cāriyar</i>
3m.	<i>cāriyaḍ</i>	3m.	<i>cāriyar</i>
nt.	<i>cāriya</i>	nt.	<i>cāriyav</i>

This form of future in the Southern dialect is employed when the North-Western dialect has the *r*-future. The other forms of the future are the same in both dialects, e.g. S. and N.W. *paytan*, *tindan*, *unđan*, etc.

Concerning the use of the future, it may be remarked that in addition to its basic employment in describing future actions, it is the tense regularly employed in general statements: *muntoud dīneti kūkul tōndurav* 'mushrooms appear in the rainy season', & *kocilti idug adug endar* 'in that district they say 'idug adug', etc. In the tales it is the commonest narrative tense, because after the initial statement of the setting of the tale which is expressed in the past, the further incidents are looked upon as future with reference to this.

IMPERFECT AND CONDITIONAL

82. The Imperfect is formed from the future stem by the addition of the Imperfect terminations. In the N.W. dialect the paradigm, from verbs making the future in *r*, is as follows :—

sing. 1	<i>cūrriṇ</i>	pl. 1	<i>cūrriṇ</i>
2	<i>cūrriṭ</i>	2	<i>cūrriṭ</i>
3m.	<i>cūrriḍ</i>	3m.	<i>cūrriṭ</i>
nt.	<i>cūrri</i>	nt.	<i>cūrriṭ</i>

In the Southern dialect the corresponding future stem in *-y-* is used :

sing. 1	<i>cūriyṇ</i>	pl. 1	<i>cūriyṇ</i>
2	<i>cūriyṭ</i>	2	<i>cūriyṭ</i>
3m.	<i>cūriyḍ</i>	3m.	<i>cūriyṭ</i>
nt.	<i>cūriyṭ</i>	nt.	<i>cūriyṭ</i>

In the case of other types of future stem, the form is the same in both dialects, e.g. from *ven-* 'to hear': *vendiṇ*, *vendiṭ*, *vendiḍ*, etc., and from *ṣayp-/ṣayt-* 'to divide', *ṣaytin*, *ṣaytiṭ*, *ṣaytiḍ*, etc.

The Imperfect expresses continual or habitual action in past time: "*ok bayragi muṭṭi aḍi aḍi cullid go* 'a religious mendicant was wandering about asking for alms', *poḍi poḍi cūr cūr cendu gōḍi* 'a jackal was going along continually looking up'.

The addition of the particle *min* to the Imperfect makes a conditional: *cūrriṇ min* 'I would see' or 'I would have seen', *cūrriṭ min* 'you would see' or 'you would have seen', *cūrriḍ min* 'he would see' or 'he would have seen'. Examples of usage: *āḍ verod ān cūrriṇ min* 'if he came, I would see him', *ān urī mēḍin eroḍ veroki vṭu namitiṇ min* 'if I had done my ploughing, I would have been

able to sow rice', *cāni verod verod nenget parituru min* 'if it had rained, the rice would have ripened well'.

IMPERATIVE

83. The paradigm of the Imperative from the verb *cūr* 'to see' is as follows:

sing. 1	<i>cūreken</i>	pl. 1 excl.	<i>cūram</i>
		incl.	<i>cūrar</i>
2	<i>cūr</i>	2	<i>cūrur</i>
3m.	<i>cūreked</i>	3m.	<i>cūreker</i>
nt.	<i>cūroko</i>	nt.	<i>cūrokov</i>

In the Imperative the distinction between inclusive and exclusive forms of the first person plural is retained, in contradistinction to the tenses already described. The distinction is now, probably, not very strictly applied.

In the case of the *k*-forms the presence or absence of an auxiliary vowel follows the rules of the present tense. So we have, without auxiliary vowel, *verked*, 'let him come', *venker* 'let them hear', etc.

Verbs with alternating stem in *p/t* use the *p*-stem in the Imperative: 2nd pl. *culpur* 'rise', 3rd sing. *culpekod* 'let him rise', etc. In the 2nd pers. sing. an auxiliary vowel *-u-* is inserted where it is necessary and in the North the suffix normally appears as *-k*, e.g. S. *culup*, N. *culuk* 'rise'. Similarly, N. *coduk* 'send', *nituk* 'stand', *kopik* 'fill', S. *ayup* 'sweep', *kamup* 'seek', *kopip* 'fill', etc.

POLITE IMPERATIVE OR POTENTIAL

84. This is recorded only in three persons,—2 sing., 1 and 2 pl., and it is probable that forms only exist for these persons. The paradigm from *cūr* would be

		pl. 1 excl.	<i>cūrutum</i>
		incl.	<i>cūrutumur</i>
sing. 2	<i>cūrutut</i>	pl. 2	<i>cūrutur</i>

From the not very abundant material available it appears that verbs which employ an auxiliary vowel in the present employ the auxiliary vowel *-u-* here. Where the present terminations are added directly (*conned*, etc.), that is the case here, e.g. *verut*, *centum*, *tintumur*. Verbs ending in the alternating suffixes *p/t*, which in the present tense insert an auxiliary vowel *-u-* before the final suffix (*culukmad*, S. *culupmad*), in this case insert it after the suffix (the forms are always from the *p*-base), e.g. *culputut*, *culputum(ur)*, *culputur*.

The use of these forms may be illustrated by a few examples: *tintunur aru verka oñtunur* 'let us eat and make merry', in *ettel bele annel äro bele oñtut verut* 'in some time, at some place you may see me and come to me', *cenlan ciric situt* 'you should give it on the day of departure', *koppil venodel culputur* 'if you hear a commotion you may get up'.

In one instance a form of this type combined with the particle *min* is recorded: *tintan vulek tintut min* 'you should have eaten at the time of eating'.

COMPOUND TENSES

85. Two of these are commonly in use: (1) a combination of the past tense of the verb with the present tense (future in form) of the verb 'to be'; (2) a combination of the past tense of the verb 'to be' with the conjunctive participle of the verb in question. Paradigms are unnecessary since they contain no forms not already recorded, and a few examples of usage will suffice:

(1) *undel mēdal* 'he is sitting', *niten mēdan* 'I am standing', *dā metanti pakoto mēla* 'a tiger is lurking in the jungle', *narced mēdal* 'he is afraid', *ām panlom mēlam* 'we are tired', *öl kube ganfel nūpod mēdal* 'he is wearing many clothes', *pāp cājen mēdan* 'I have done evil', *cōt cāen endred mēdal* 'how much gruel has he brought'.

(2) *cenī metlom* 'we had gone', *tini metto* 'she had eaten', *pakkic metter* 'they had hidden', *vakpic metten* 'I had boiled', *olo verī metto* 'you had come home', etc.

These are the commonest types of combination, but others are found, e.g. of Imperfect *men-* with conjunctive participle, *netta madi mālu* 'the dog was sleeping'. Others will be observed in perusing the texts (with *er-* as well as *men-*) but as they are mainly self-explanatory they need not be listed here.

NON-FINITE FORMS OF THE VERB

CONJUNCTIVE PARTICIPLE

86. The suffix of the conjunctive participle is *-i*. With the exception of verbs with alternating stem in *p/t* this participle is formed very simply by adding *-i* to the root, e.g. *veri*, *cenī*, *veni*, *tūli*, *noñi*, etc., from *ver-* 'to come', *cen-*, 'to go', *ven-* 'to hear', *tūl-* 'to run' and *noñ-* 'to wash', etc.

Verbs with alternating stem in *p/t* make the conjunctive participle according to the following rules :

(a) In the primary monosyllabic type (*culp-/cult-* 'to rise', etc.) substitute *c* for the final suffix, and then add *-i* : *culci*, *nūci*, *payci*, *kāci*, *pēci*, etc. from *culp-/cult-* 'to rise', *nūlp-/nūlt-* 'to stand', *payp-/payt-* 'to divide', *kāp-/kāt-* 'to wait', and *pēp-/pēt-* 'to come out', etc.

(b) Causatives in *-ip/-it* make the same substitution of *c*, but add no suffix : *mayci*, *nođci*, *kepi*, *perci*, *ulo*, *titci*, etc., from *maykip-/t-* 'to rub', *nođip-/t-* 'to wash (another)', *kepi* *ip-/t-* 'to fill', *perkip-/t-* 'to bring down in ruins', *ulo* *ip-/t-* 'to make to assemble', and *titip-/t-* 'to feed', etc.

(c) Borrowed verbs in *ayp-/ayt-* form this participle in the same way, but, as in the present tense, the *-y-* of the suffix is eliminated, e.g. *mandac*, *muriac*, *tipac*, from *mandayp-/t-* 'to put', *muriayp-/t-* 'to begin' and *tipayp-/t-* 'to pour'.

This participle may be used either (a) by itself or (b) more commonly, followed by the particles *kūi*, *kili*, etc.

(a) *Key nođi tin* 'having washed your hands, eat', *cāva uni culci cārrar* 'having drunk their gruel and having got up, they will see', *pokkali būta cāji ān paṇḍen* 'having worked all day I became tired'.

(b) The particle most commonly added in the N.W. dialect is *kūi*, with a variant *kili*; there is also a form with *-r*, *kuri*, recorded, and the Southern dialect has *kali*. Examples : *vālaki aycilin uloi kūi unpic kaḷ* 'Quickly, having caused the women to assemble, give them a drink', *paṇḍi kuri maffed* 'having become tired, he lay down', *mēven cāri kili ḍū culta* 'having seen the goat the tiger arose', *ōd mellī kūi ole veñel* 'he returned and came home', *pēci kūi cakurtolli cenda* 'having gone out she will go to the cattle-stall', etc.

A usage in which the verbal root is repeated and the termination added the second time is common in describing continuous action : *ōr pāṣa pāḍ pāḍi verrir* 'they were coming along singing songs', *rāṇūi cul culi metten* 'I was wandering about in the forest', *ḍū tāi tāi cunno* 'a tiger is going along running', etc. Repetition of the conjunctive participle in full appears where a verb ends in two consonants (but not nasal + cons.) : *bām tirkī tirkī caṣo* 'the snake died writhing'.

RELATIVE PARTICIPLE

87. The relative participle is formed from the future base by the addition of *-an* to the future base. Thus from *coḷk-* 'to climb' it is

cokran (Fut. 1 sing. *cokran*), from *ven-* 'to hear' it is *vendan* (Fut. 1 sing. *vendan*) and from *payp-/payt-* 'to divide' it is *paytan* (Fut. 1 sing. *paytan*). In the Southern dialect where the future stem is formed by the suffix *-y-*, the relative participle is in *-iyan*: *vītiyan cakkīyan*, etc. from *vīt-* 'to sow' and *cokk-* 'to climb'. As there are no further complications in its formation, and as it follows the formation of the future in all respects, it will be sufficient to give here a few examples of its usage: *tapuran nīr* 'hot water', *kēlan paṭ* 'a bitter fruit', *tapran maṭja* 'the man who struck', *nītan paṭ cila* 'there is no standing room', *pōduran eul* 'wet leaves', *olek vēṭuran maṭja* 'the man who is thatching the house', *ceryguran vey* 'the boiled rice which is left over', *irḍil cumran maṭja* 'the man who caught crabs', *pekkal uykuran koyya* 'a tooth-rubbing stick'.

As elsewhere in Dravidian this participle may be used both in a passive and an active sense. When the sense is passive the subject of the action expressed by the participle appears normally in the genitive, e.g. *gaḍin cīran mēl* 'the liquor given by the herdman', *an vēṭuran olek* 'the house thatched by me', *tāten koyran veroṭ* 'the rice harvested by (my) father', etc. This is in contradistinction to the common Dravidian usage, according to which the subject of the verb appearing as relative participle normally appears in the nominative. This is occasionally so also in Parji (but not when there is a special nominative form *toled*, etc.), e.g. *bām uykitan kōṭi* 'the slough shed by the snake'.

PRONOMINALIZED FORMATIONS FROM THE RELATIVE PARTICIPLE

88. The relative participle in *(r)an* is grammatically an adjective, and pronominalized derivatives may be made from it just as from adjectives. Such formations are made only in the third person, singular and plural, masculine and neuter, e.g. from *cī* 'to give': *cīraned* 'giver, Hi. *denevālā*', plural *cīraner*, nt. sing. *cīrano*, pl. *cīranov*. Like other formations of the type these may be inflected as nouns, and their inflection follows the rules already given for this type, e.g. nom. *cīraned*, acc. *cīranen*, dat. *cīranenug*; pl. nom. *cīraner*, dat. *cīranerug*, etc. A few examples of these formations from our materials may be given: *āṭ cendaned gōvar ole mōdaned cetar* 'the man who goes to the market is a simpleton, the man who stays at home is intelligent', *ōḍi narpitaned cila* 'there was no one to frighten them'; *navraned* 'man who has a joking relationship (to a female relative)', acc. *navranen*, dat. *navranenug*; *navrano*

'female in joking relationship (to male relative)', acc. *navranon*; *cayrano* 'corpse', acc. *cayranon*, e.g. *cayranon irai irai uñio* '(the tiger) dragged away the dead body', *mayał uburanov* 'three women who are talking'.

VERBAL NOUN AND DATIVE INFINITIVE FROM (r)an-STEM

89. The form which serves as third singular neuter above, also functions as a verbal noun of action. The following are examples of its use:—

gōli arano ãm vetlom 'we heard the howling of the jackal', *mariana cāpen* 'I saw lightning' (S. : N.W. *mariano*), *ñiel undrana cāri veyka eñed* 'seeing the settling down of the birds he was pleased', *nīr endurrano aycil kām āy* 'fetching water is women's work', *vercāi koyrano inet kām āy* 'harvesting rice is to-day's work', *kadhuranon puerad* 'he will undo the fastening', *pokranon pokki* 'having said what was to be said', *urkurana cāri* 'having seen the falling'.

From this stem a dative infinitive in -*ug* is formed and is in very common use: *cunranug*, *verranug*, *cayranug*, *mīranug*, *vendanug*, *pōllanug*, *maytanug*, from *cun-* 'to seize', *ver-* 'to come', *cay-* 'to die', *mī-* 'to bathe', *ven-* 'to hear', *pōl-* 'to finish' and *mayp-*/*mayt-* 'to sharpen'. This form of infinitive may be used to express purpose: *verranug tayar mēlād* 'he was ready to come', *horrin tindanug candipur* 'make the fowl grow fat for eating', *in nīr mīranug cñet nīr tapyitam* 'how much water shall we heat for your bathing'. More commonly, in accordance with a use of the dative already noticed, it is used to express cause or occasion: *noyranug uririd* 'he was groaning on account of pain', *nōmir cunranug tirbireid* 'he was trembling because fever had seized him', *kube tindanug mēn cñed* 'he became corpulent through eating much', *evul valī verranug ñlomov* 'the leaves fall because the wind blows'. See further Text V for a whole series of these forms.

These are North-Western forms. For the Southern dialect insufficient material is available. In this sense a few forms differently constructed are recorded from the South, namely *kancitayug* (Text VII. 3) and *cāñayug* (VII. 25). More investigation would be necessary to deal with this section of the Southern grammar properly.

INFINITIVES IN -*u* AND -*icj*

90. The infinitive in -*u* is common in the N.W. dialect, and possibly absent in the Southern, though there is not adequate

evidence to be sure about this. Examples: *ōl verōl koyu cendēd* 'he went to harvest rice', *mēl eudru cenur* 'go to fetch liquor', *tuṣu cenar* 'let us go to sleep', *nāṇu orōd* 'he cannot breathe', *pāyu eṣṣēd eṣṣēd pīṇal cāyu vēṣṣēd eṣṣēd cāyrad* 'if he is come to live he will live, if he is come to die, he will die'. This infinitive may be used as the subject of a verb (i.e. as a verbal noun): *cāyu erko ki pāyu erko* 'let there be living or dying'. It is used idiomatically, repeated, in the sense of 'while . . .': *atni pokku pokku* 'while he was speaking like this', *candū candū cōy berck eruv ge* 'while he went on growing six years went by'.

An infinitive in *-uy* is used in both dialects, but is apparently more common in the South. In usage it corresponds exactly to the infinitive in *-u*: *venuy orōn* 'I cannot hear', *coddēlin tīṇuy ok dokka vēṣa* 'a lizard came to eat the ants', *mēva nīṇti mēyuy ceni mēdu* 'a goat had gone to graze in the forest', *pōṭa venuy under mēdar* 'they have sat down to hear the song'; *atni menuy menuy nar mayna eruv ge* 'while things remained like that nine months went by', *cenuy cenuy* 'as they continued to go along', *cenuy erko* 'let there be a going', *cenuy eṟoya* 'it is impossible to go'.

In the N.W. dialect neither of these two infinitives can be used with verbs having the alternating stem *p/t*. The infinitive of these verbs employs no ending, but substitutes *k* for the final suffix of the verb (as in the present tense and 2 sing. Impv.) and in the case of primary monosyllabic verbs of the type, the auxiliary vowel *u* is inserted before it where necessary, e.g. *nīluk*, *kōk*, *cōduk*, *ayuk*, *kaṇṭuk*, *ūcik*, *etīk*, *vaṭik*, *muriyak*, from *nīlp-* 'to stand', *kōp-* 'to tend cattle', *cōdp-* 'to send', *ayp-* 'to sweep', *kaṇṭp-* 'to seek', *ūcip-* 'to swing', *etip-* 'to lift up', *vaṭip-* 'to drive', *muriayp-* 'to begin'.

In the Southern dialect forms of this type have not been recorded; the few examples of infinitives from this class of verbs take the ending *-uy*: *etipuy* 'to raise', *kaṭpuy* 'to cross'.

ADVERBIAL FORMATIONS FROM THE VERB

91. There are three adverbial suffixes which are added to verbs and commonly used in temporal and conditional clauses, namely *-ōḷ*, *-ek*, *-en*.

(i) *-ōḷ*, temporal and conditional: *eṟōḷ*, *menoḷ*, *veroḷ*, *cenoḷ*, etc. The suffix is added to the *p*-stem of verbs with alternating *p/t*, as

is also the case with *-en* and *-em*: *culpaḍ, valipaḍ*, etc. Examples of its use are as follows: *pōkal dīḍaḍ cīkaḍ erra* 'when the day draws to a close, it will become dark', *aṇi pokkaḍ* 'when he said this' (and similar phrases frequent in the narratives), *vāni veraḍ pōḍram* 'if it rains, we will get wet', *ḍi tōḍaḍ tappar* 'if a bear appears, let us kill it', *ōḍ veraḍ ān cārrinṇin* 'if he had come I would have seen him'.

The suffix is frequently enlarged by the addition of *-el*: *eroḍel, menoḍel*, etc., e.g. *ān in pāṣa venoḍel cenena min* 'if I had listened to your words, I would not have gone', *nettel kīrurav bitram el menoḍel* 'dogs will scratch if there is a rat inside', etc. More rarely an extra suffix *-ul* is added: *eroḍul* 'if (you) say'.

An alternative to adding this suffix to the verb as above is to add *eroḍ* to the inflected form of the verb: *aṇi pokkaḍ eroḍ* 'when he has spoken so', etc. Examples of this usage are very common in the texts.

(ii) *-ek*, temporal: *nār vakaḍeḍ ḥeḍemen* 'don't touch the water when it is boiling', *ōḍ verek gaḍin pokra* 'on going home she will speak to the herdsman', *ān vāni verek pōḍen* 'I got wet when the rain came', *ān āḍek ān tūṇa vēṇeḍ* 'while I was speaking, my father came'.

(iii) *-em*, temporal: *aḍem eke* 'while he was crying', *netta pāp menem cūṇaya, candoto araḍ bonṇel nāḍamov* 'the dog, when it is a baby, does not see; when it grows, its eyes open', *pāṣa pōkal erem erem gīrr ūcal āḥīriḍ ge* 'whenever it was time for milk he was swinging on the gīrr swing'.

The adverbs *vadek* and *vadem* are used in the sense of 'at the time of': *cīkaḍ vadek* 'at night time', *cākol vadek* 'in the time of famine'. Construed with the relative participle, they may be used as alternatives for constructions (ii) and (iii): *vey tīḍan vadek* 'at the time of eating boiled rice', *kor kūṇṇan vadek* 'when the cock crows, etc.

91. As equivalent to English 'until' the postposition *ar, arre*, which has already been noticed in connection with the noun, is used after the verbal root: *cay-are* 'till he dies', *ḥeḍḍik cāṇa un-arre nāḍil paḍ* 'take hold of the plough for a little while until we drink our gruel', *cīkaḍ er-arre ina men* 'stay here till it becomes dark', *meri miḷḷy-arre āriṇaḍ kudrir* 'they cut the tree with a saw till it fell over'.

THE NEGATIVE VERB

92. Paradigms of the Indicative :

(1) Present-Future.

sing. 1	<i>cūṛana</i>	pl. 1	<i>cūṛama</i>
2	<i>cūṛata</i>	2	<i>cūṛara</i>
3m.	<i>cūṛada</i>	3m.	<i>cūṛara</i>
nt.	<i>cūṛaya</i>	nt.	<i>cūṛava</i>

(2) Perfect.

sing. 1	<i>cūṛani</i>	pl. 1	<i>cūṛami</i>
2	<i>cūṛati</i>	2	<i>cūṛari</i>
3m.	<i>cūṛadi</i>	3m.	<i>cūṛari</i>
nt.	<i>cūṛayi</i>	nt.	<i>cūṛavi</i>

(3) Preterite.

sing. 1	<i>cūṛena</i>	pl. 1	<i>cūṛoma</i>
2	<i>cūṛeta</i>	2	<i>cūṛora</i>
3m.	<i>cūṛeḍa</i>	3m.	<i>cūṛera</i>
nt.	<i>cūṛoya</i>	nt.	<i>cūṛova</i>

The negative terminations are added either to the root, as above, or in the case of verbs in *p/t* to the *p*-base (: *cūṛpana*, *cūṛpena*, etc.). Of these the least commonly attested is No. (2). In form it appears to be merely a modification of No. (1). In meaning from examples available it seems always to have a perfect sense : *cūṛani* 'I have not seen', etc.

93. This type of negative conjugation with appended *-a* is a peculiarity of Parji that is not shared by other Dravidian languages. That it is an innovation, is suggested by the existence of three verbs which in the Present-Future make a form of negative which corresponds to the ordinary Dravidian type. These three verbs are *pun* 'to know', *er-* 'to become' and *or-* 'to be able'. From *pun* 'to know' the forms are as follows :—

sing. 1	<i>punan</i>	pl. 1	<i>punam</i>
2	<i>punat</i>	2	<i>punar</i>
3m.	<i>punad</i>	3m.	<i>punar</i>
nt.	<i>puna</i>	nt.	<i>punav</i>

The comparative evidence makes it clear that this is an older form of the negative than that found in the majority of verbs. ... 25

In the Southern dialect a few forms of the type *punana* 'I do not know' are recorded. The tendency in this area is to replace the

older type, preserved in the conjugation of these verbs, by the standardized endings.

In the Preterite a corresponding type of negative conjugation is found only in the case of *or-* 'to be able':

sing. 1	<i>oren</i>	pl. 1	<i>orum</i>
2	<i>orat</i>	2	<i>oror</i>
3m.	<i>ored</i>	3m.	<i>orer</i>
nt.	<i>oro</i>	nt.	<i>orou</i>

This conjugation is identical with the conjugation of the positive preterite. It is possible for it to be used as negative here because the root *or-* is only conjugated in the negative. Beside it there exists a base *orp-/ort-* which may be used both in the positive (1 sing. pret. *orten*) and the negative (1 sing. pret. *orpena*).

NEGATIVE IMPERATIVE

94. The paradigm from *cār-* 'to see' in the second and third persons is as follows:

sing. 2	<i>cāremen</i>	pl. 2	<i>cāromor</i>
3m.	<i>cāramenked</i>	3m.	<i>cāramenker</i>
nt.	<i>cāramenko</i>	nt.	<i>cāramenkou</i>

Verbs which do not take an auxiliary vowel in the present tense, do not take it in the second person of the negative Imperative either. From *ven-* 'to hear' the forms are 2 sing. *venmen*, 2 pl. *venmor*, and from *culp-/cult-* 'to rise', N.W. 2 sing. *culukmen* 2 pl. *culukmor*, S. *culupmen*, *culupmor*. Notice that the forms of the second person plural are in all cases identical with the forms of the present indicative, and distinguishable from them only by context.

In the third person the vowel *-a-* appears before termination in the case of all verbs, e.g. from *ven-* 'to hear', 3 sing. m. *venamenked*, nt. *venamenko*, etc. The forms of the 3rd person are patently composed of the relative participle negative of the verb concerned and the positive imperative of the verb *men-* 'to be', e.g. *vena menked* 'let him be not hearing', etc. The forms of the second person singular look also as if they may have been modified from forms of this kind (*cāremen* from **cār-men*, and by analogy of the present *vermen* for **vera-men*), but the forms of the second person plural can hardly be explained this way.

In one text from the South a form *lālamou* 'let us not run' occurs; it is the only form of the first person plural recorded, and it is possibly the inclusive form.

NEGATIVE PARTICIPLES

95. The conjunctive participle negative is formed by adding *-aka* to root or to the *p*-base of verbs ending in alternating *p/t*: *veraka*, *cijaka*, *cūpaka*, *culpaka*, *tōtipaka* from *ver-* 'to come', *cī-* 'to give', *cūp-* 'to see', *culp-/cult-* 'to rise' and *tōtip/tōtīt-* 'to show'. Examples: *inin cūpaka ān cenden* 'I went without having seen you', *vercīl vītaka ole veñal* 'he came home without having sowed rice', etc. etc.

The relative participle negative is formed by the addition of *a* to the root, or to the *p*-stem of verbs in *p/t*: *cena*, *vena*, *cūpa*, *culpa*, etc. Examples: *nāti cija manja* 'a man who gives nothing', *nāti pana geyal manja* 'an ignorant man who knows nothing', *būtu cāja padic* 'a boy who does no work'. They may be used in a passive as well as an active sense: *vēña olek* 'a house which has not been thatched'.

Compound tenses are sometimes formed with the negative relative participle and the verb *men-* 'to be': *ole cena mōlid* 'he did not go home', *posen cinta cāja mōlid* 'he took no thought of his stomach'.

From the relative participle negative pronominalized derivatives may be made as follows: *cijayed* 'a man who does not give', nt. *cijayo* 'a woman who does not give', pl. m. *cijayer*, nt. *cijayov*. Similarly *manayed* 'a man who does not know', etc. These may be declined, when the occasion arises, like other pronominalized formations. As with simple participle there are instances of the passive use of these formations: *i olek vēñayo mōla* 'this house is unthatched'.

NEGATIVE INFINITIVE AND ADVERBIAL FORMATIONS

96. The negative conjugation makes one infinitive which is formed by adding *-akanug* to the root or verbal base in *p* in the case of verbs in *p/t*: *orakanug*, *cenakanug*, *cijakanug*, *verakanug*, *culpakanug*, *tōtipakanug*, etc. from *or-* 'to be able', *cen-* 'to go', *cī-* 'to give', *ver-* 'to come', *culp-/t-* 'to rise', *tōtip-/t-* 'to show'. Examples of its use: *ām perkul tōndakanug gongkul tindam* 'we eat wheat when rice cannot be got', *būtu cāju orakanug madranug men cūjed* 'because it was impossible to do any work, he decided to sleep', etc.

Corresponding to the active formation in *-ad* (§ 91) there are negative adverbial formations in *-ad* (also enlarged to *-adel*) and *-akod*: *ām geyeti verad kōcin cūroma min* 'if we had not gone to the

city, we would not have seen the king', *ān mēl unadēl kurubti urkena nin* 'if I had not drunk liquor, I would not have fallen in the pit', *in gāḍa endradēl ām cenuy oṛam* 'if you do not bring a cart we will not be able to go', *in cenakoḷ ān inī mēlan* 'if you do not go I will stay here', *kāṇakoḷ inin ām tapram* 'if you do not carry them we will kill you'.

Corresponding to the active forms in *-ek*, *-en*, compound phrases of the following type are used in the negative: *pōkal paḍaka menek cendam* 'let us go before the sun sets', *vercil vītaka menek vāni paṭṭo* 'before we had sowed the rice the rain fell'.

THE NEGATIVE *CILA*

97. The negative *cila* means properly 'does not exist'. It is very rarely, and in violation of Dravidian idiom, used with a verb in imitation of Halbi: *ana ḍḍi cila mēḍid* 'no one was there'. Normally it is used by itself: *nūr cila* 'there is no water', *vāni cila* 'there is no rain, there was no rain', etc. The uninflected form may be used in agreement with various persons and numbers, e.g. *ī polubti tulakul cila* 'there are no weavers in this village'. Alternatively it may be inflected in the third person: sing. m. *cilad*, nt. *cila*, pl. m. *cilar*, nt. *cilav*: *ī olekti manjakul cilar* 'There are no men in this house', *ī olekti ayeil cilav* 'There are no women in this house'.

Various derivative formations from *cila* are made which follow exactly the pattern of the negative verb:—

(i) Pronominalized derivatives: sing. m. *cilayed*, nt. *cilayo*; pl. m. *cilayer*, nt. *cilayov*; e.g. *nāti cilayed* 'a man who has nothing', *cēti cilayed* 'a man without sense';

(ii) a form in *-aka* corresponding to the negative conjunctive participle: *ōn cilaka kām eraya* 'the work will be impossible without him';

(iii) a form in *-akanug* corresponding to the negative infinitive: *koṛ pāp aymo tan tal cilakanug* 'the chicken is crying because its mother is not there';

(iv) adverbial forms in *-aḍ* and *-akoḷ*: *bakkel ciyur cilaḍ bokren cī* 'give me the cakes, if not give me the goat'; *perkul cilakoḷ kurḍel koṭṭi endri oḍḍic kili tin kaḍram* 'if (when) there is no rice, we dig up roots, bring them, boil them and eat them'.

Since *cila* means only 'does not exist', or 'is not found (in some place)', it cannot be used when something is said not to be so and so. For this purpose the negative of *er-* is used: *ḍḍ vīḍ erad* 'he is not white', etc.

ADVERBS

98. Of adverbs derived from the primary pronominal bases the commonest are *ina* 'here', *ana* 'there' and *āre* 'where'. Beside *ina* and *ana* the alternative forms *inā* and *anā* are used. These adverbs may take the suffix *i*, the termination of the second genitive in such phrases as *inat lōg* 'the people who are here', *āret manja* 'a man belonging to where'. To these bases the personal terminations may be added, and this is particularly common in the case of *āre* 'where': *in āretot* 'where do you belong to, where are you from', *ōd āreted, ār āreter*, etc. The Halbi suffix *-le* is frequently added to *anat* and *inat*, making *anotle*, *inatle* in the sense of 'thenceforth', 'henceforth'.

The forms *it* and *at*, incapable of further inflection, are used in the sense of 'in this direction' and 'in that direction'. In addition to these there is also *ut*, from the third Dravidian demonstrative base, meaning 'in that direction'. These meanings are also expressed by the instrumentals of *iḍ* and *aḍ*, to which the enclitic suffix *-i* may be added: *idoḍ(i) cendam* 'we will go in this direction', *adoḍ(i) cendam* 'we will go in that direction'; 'in what direction, whither?' is *āt* from the interrogative base *ā* (Drav. *yā-*): *āt cennot* 'where are you going'.

'When' is *etel* or *etol* from the interrogative base *e-*. For 'then' and 'now', native forms have given way to Halbi *tebe* and *ebe*. For 'thereupon' *ātek* is used.

The stems *āte*, *ite*, *ete* are used commonly as adverbs 'in that day', 'in this way', 'how'. Their pronominal uses have already been described. In addition there occur *atni* 'in that way', *itni* 'in this way' and *etni* 'in what way'.

99. Miscellaneous adverbs of Parji origin are: *ine* 'to-day', *ori* 'yesterday', *tollī* 'to-morrow', *gingge* (N.W.) 'the day after to-morrow', *pidne* (S.) 'id', *nirḍi* 'last year', *piral* 'next year', *akee* 'once, one day', *iroḥ* 'twice', etc. (see numerals), *apoḥ* 'that time', *iḥoḥ* 'this time'; *pidtel* 'behind, after', *mudet* 'in front', *munnī* 'before (of time)', *podī* 'aloft', *kiri* 'below'; *nari* 'again', *vīluki* 'quickly', *nāna* 'perhaps', *oḷka* (S.) 'very', *poḷkai* 'in the morning', *vāl* 'outside' (also substantive), and so forth.

100. Adverbs borrowed from Halbi are found such as *murle* 'completely', *pukoḥ* 'falsely', *per* 'again', *berpela* 'forcibly', *cande* 'quickly', *umūi* 'repeatedly', *bīṭran* 'inside', *māntar* 'but', *jaḥke* 'quickly', and the like.

PART II

TEXTS

I

(1) Tāta cila kētub cind mēdid ge. metted eroḍ, penda katraso āy endid ge. Etted eroḍ tallin pokrad ge, 'māmen ka ṭengeya aḍu cen iya.' (2) etted eroḍ talli 'ṭengeya cī bābu' enda ge. atni pokkoḍ 'ina āret ṭengeya' endad ge. atni pokkoḍ ok kirkin akaṭ ṭengeya cīrad ge. ciñed eroḍ tal uyra ge, uño eroḍ tann ole uño ge, uño eroḍ, 'id bābu ṭengeya' enda ge. (3) enoḍ lay, 'idin mari naṇ ciñed kirki ṭengeya' endad ge. etted eroḍ, 'ale etot erko bābu' enda ge. etto eroḍ piḍtel penda kattu cendad ge. (4) cended eroḍ, 'cūr cūr re pendene, anot āy kay ērot āy' eni endad ge. etted eroḍ, kattu muriaytad ge; 'cūr cūr re merine, okti meri kattoḍ, jama merkul miḷḷgokov ge.' (5) miḷḷgov eroḍ ole cendad ge. 'eten bābu' enad ge tal; 'katten iya' endad ge. atni pokkoḍ mari tudu cendad ge; (6) cended eroḍ, 'cūr cūr re pendene, anot āy kay ērot āy' eni ok keru patio kaḍoḍ, jama keru keroto ge.

I

(1) There was an orphan child, without a father. And being so, he said, 'A field of forest cultivation should be cut down.' When he had said this, he said to his mother, 'Go and ask my uncle for an axe, mother.' (2) His mother said (to the uncle), 'Give me an axe, sir.' He replied, 'Where is an axe to be found here.' Saying this he gave a sort of broken axe, and she received it and took it to her own house. When she had brought it she said, 'This is the axe, sir.' (3) On her saying this, he said, 'Why did he give this broken axe,' and she said, 'It will have to do as it is, sir.' After she had said this he went to cut down the forest for cultivation. (4) Having gone he said, 'Look here, O field of forest cultivation, are you mine, or to whom do you belong,' and began to cut it down. 'Look here, O trees, when I cut one tree down, let all the trees fall down.' (5) When they had all fallen (as he said) he went home. 'How was it, sir?' his mother asked. 'I have cut it down,' he said, and went off again to burn it. (6) Having gone he said, 'Look here, O field of forest cultivation, are you mine, or to whom do you belong,' and when he set fire to one side, the whole was completely burnt. When

keroto erođ ole cendad ge; cended erođ 'tuttot bābu?' enda ge; atni pokkođ 'tutten iya' endad ge. (7) atni pokkođ, 'cen iya, māmer ka baṛal aḍu cen' endad ge. tal cenda ge, 'āt cendor bābu' enda ge. atni pokkođ 'nāṅ veñot bāy' endar ge. enođ lay 'cereyakul baṛal ciyur' enda ge. atni pokkođ, 'ina amuṅ cila baṛav, āret baṛal cīram' endar ge. atni pokkođ kendaṛiṭ baṛacilin kaṇci cirar ge. (8) kaṇci ciyođ endurra ge. enderno erođ, uyrad ge paḍic, pendeti erpitad ge; erpited erođ, 'cūṛ cūṛ re pendene, okti pāḍ pattoḍ, jama pāḍul pōlur' endad ge. etted erođ nāṅgil cāyi verrad ge. (9) veñed erođ cāva undaḍ ge. undod erođ mari pokrad ge paḍio; 'cen, iya, māma vittil kaṇduk' endad ge. tal cenda ge māmer ka, cendo erođ, 'vittil ciyur ge bābu' enda ge. (10) 'amuṅ āret vittil aḡi cilav, pōlov' endad ge māma bital; atni pokkođ, 'ā burḍeti cen' endad ge. enođ lay kēti patti cenda ge, āru kēdomo ge. kēdoto erođ, irḍuk nāna burka piḍkel mēduv ge; mettov erođ, endurra ge. endroto erođ cindin pokra ge 'id bābu vittil' enda ge. 'In bele, iya, burka piḍkel endrot' endad ge.

it was burnt he went home. His mother asked, 'Have you burnt it, sir,' and he said, 'I have burnt it.' (7) Having said this, 'Go mother to my uncles, go to ask for bullocks. She went and said, 'Where have you been, sirs,' and they said, 'Why have you come, sister.' She said, 'Give me a pair of bullocks fit for the plough.' They replied, 'We have no bullock, where can we get bullocks to give you.' Saying this they sought out some inferior bullocks and gave them to her. (8) She took them, and when she had brought them (home) the boy took them to the field. When he had got them to the field, he said, 'Look here, O field, when I take one furrow, let all the furrows be finished.' When he had said this (it happened in this way), and leaving the plough he came home. (9) When he got home he drunk his gruel, and said to his mother again, 'Go mother to seek for seeds from my uncle.' His mother went to the uncles and said, 'Give me seeds, sirs.' (10) An uncle replied, 'We have no seeds anywhere, they are finished,' and added, 'Go to that rubbish heap.' So taking a winnowing basket she went and winnowed, and when she had done so there were about two gourd seeds. These she brought and said to her son, 'These are the seeds.' 'So you have brought gourd seeds, mother,' he said.

(11) atni pokkođ, burka piđkel vītu uyrad ge; uñed erođ, vīturad ge, āru verrad ge. veñed erođ āt dīna nāna metted ge, aru cūru cended ge mari; cended erođ, pañđi mēdav ge, pañđi menod cūri kili verrad ge; veñed erođ, 'pañđov iya' endad ge. (12) etted erođ, mari āt dīna mettov erođ, mari cūru cendad ge; burka porrel pūtav ge; pūtov erođ cūri kili verrad ge, veñed erođ 'burka pūto iya' endad ge. (13) pokkođ lay mari āt dīna nāna metted ge, mari cūru cended ge; burkel patruv ge; patted lay cūri verrad ge. veñed erođ, 'burkel pattov iya' endad ge, 'ok ok kulungti irdukeo burkel patti mēduv ge. (14) piđtel pandra dīna nana metted ge cind; mari tallin codted ge, 'cen iya māmer ka māmerin kīlyu' endad ge. etted erođ, cenda ge; cendo erođ, 'āt vermot, hāyi' endad ge toled; enod lay 'māmen pokku cen' eni im bācal pokked, enda ge.

(15) pokoto erođ, sāt jan tolenkul verrar ge. veñer erođ, 'ear māna burkel koyu' endad ge, enod lay, cendar ge. cender erođ, 'dařkel nūřur gař' endar ge; atni pokkođ, koyu muriaytar ge, muriayter erođ koyrar ge; koyi kili okti ka kuřiayter, kuřiayter erođ, oktar ge, okter erođ okut okut būti cīrad ge. (16) ciñed erođ

(11) Saying this he took the gourd seeds to sow them, and sowed them, and came home. Having come, he stayed some eight days, and then went again to look. When he went there, they had grown up, and having looked at them he returned and said, 'They have grown up, mother.' (12) He stayed another eight days, and then went again to see. The gourd plants had flowered, and after looking at them he returned and said, 'The gourd has flowered, mother.' (13) Having said this he stayed another eight days, and again went to look. The gourds had formed, and having looked at them, he returned and said, 'The gourds have formed, mother. On each stem there were two gourds.' (14) After that he remained for about fifteen days, and again sent his mother. 'Go, mother, to my uncles, and call my uncles.' She went and her brother said, 'Where are you proceeding, sister.' She said, 'Your nephew told me, "Go and speak to my uncle".'

(15) When she had spoken the seven brothers came, and (the boy) said, 'Let us go, uncle, to harvest the gourds. They went, and when they had got there they said, 'Gird up your loins.' Saying this they began to harvest, and having begun they harvested (the gourds), and heaped them in one place, and then carted them off. When they

tam tam bñti pat patti cendar ge. cender eroḍ, paḍic telkul vālemed ge; vāled eroḍ, ok ka eke cōn mēda ge, ok ka eke rūp mēda ge; atni atni jama tokan bāra bāni mēdav ge. (17) mettoḍ eroḍ atni atni olekin jōḍed ge; jōḍed eroḍ, mama bitaler ric errar ge, ric eñer eroḍ, olekin tudu verrar ge. tutter eroḍ, 'ē Bagvan, ūr mari an māmā, pāpikul kay dermikul, ale an olekin tutter' endad ge, aru armed ge.

(18) aḥned eroḍ, pōka cultad ge aru nīdin onḍiaḡtad ge; onḍiac kili pottelti gūnelti kopitad ge, aru polubti baḡal aḡed ge, aru cundik uñed ge. uñed eroḍ, āren ene vend tinmed ge; vend tinded eroḍ ok laman murtal verra ge, veñō eroḍ, 'āt ceumot bābu' enda ge. (19) etto eroḍ, 'polub cenmen' endad ge; etted eroḍ, 'anin bele uy bābu' enda ge. atni pokoto eroḍ, 'anot iñot māl mātā mēda, noksan er cenda' endad ge. etted eroḍ, 'nāti noksan eroḍ, ān borran' enda ge laman murtal. (20) atni pokoto eroḍ, uckurar ge, cokra ge baḡav podi. cokoto eroḍ, 'āren ene ini vend tinam bāyi' endad ge; etted eroḍ, laman murtal iḡura ge, iḡoto eroḍ, murtal

had carted them, he gave each man his wages. (16) When he had paid them, they took each their own wages and went off. When they had gone the boy pared off the tops of the gourds. When he had done so, in one (gourd) there was gold, and in another there was silver, and in this way there were altogether twelve kinds (of precious things). (17) Since there were (such treasures) he brought them to his house, and when he had done so, his uncles became angry; being angry they came to burn his house, and when they had burnt it, he said, 'O God, these uncles of mine, whether they are righteous men or sinners, have burnt my house,' and he wept.

(18) When he had wept, he got up in the morning and collected the ashes. Having collected it he loaded it in bags and sacks, begged bullocks in the village, and took the ash to hawk it. Having taken it he cooked and ate in some place or other, and when he had cooked and eaten an old Banjara woman came, and said to him, 'Where are you going, sir.' (19) He said, 'I am going to the village, and she said, 'Take me also, sir.' He said 'I have got all this property, it will suffer damage', and she said 'Whatever damage there is, I will make it up.' (20) After she had said this they set off, and she mounted on the bullock. When she was mounted on the bullock he said, 'Somewhere or other let us cook and eat, sister.' The old

cokran potten irkited ge; irkited erođ kacař cī kađrad ge, cī kaťted erođ, nīd dālo mo ge. (21) dūloto erođ, 'ad eke bāyi ini pokken, an māl nokean eño' endad ge. atni pokkođ murtal eke āroto ge. āroto erođ, tan ole uyra ge, engoť ale bařalin jūr cira ge; 'uy be bābu, ān ge āren' enda ge.

(22) etto erođ bařacilin endurrađ ge, endred erođ māma bitaler vel pāvođ endurrađ ge, endred erođ ole kaťrad ge cakurtolti. kaťted erođ mari māma bitaler pokkemer ge, 'ūd kuřiya tuđranug nīdin uyi vřed aru bařal patti endred' endar ge; pokker erođ mari cendar ge, ceni kili oktin āy ki irđukin ale koťrar ge. (23) cay-are koťter ge, koťter erođ, 'cūr cūr iya, māmēr pāpikul kay dermikul ale bařavin koťter' endad ge. etted erođ, bařavin tōl olcurad ge, olced erođ ōl kađrad ge, ōled erođ vetra ge. (24) vetoto erođ tōlin patti dēca niker cendar ge, cended erođ āren ene ēl merti cokrad ge, cokked erođ ani gulay citta mēdađ ge. (25) metted erođ polubti mēdan đongguler rupeyel paycel đongi polubtokan-le pētar ge; pēter

Banjara woman got down, and when she had got down, he took down the sack on which the old woman had been mounted. Having taken it down he gave it a throw and the ash was scattered. (21) When the ash was scattered he said, 'That is what I told you just now, sister, my property has suffered damage.' When he had said this the old woman was the loser, and she took him to her house, and gave him ever so many bullocks, saying 'Take them, sir, I have lost.'

(22) When she had said this he fetched the bullocks and brought them through the doorway of his uncles, and tied them in the cattle stall at home. When he had tied them up his uncles spoke again. 'This one, on his hut being burnt, took the ash and sold it, and has got bullocks and brought them.' Saying this they again went, and struck one or two of the bullocks. (23) They struck them until they died, and when they had done so, the boy said 'Look, mother, my uncles, whether they are righteous men or sinners, have struck (and killed) my bullock'. Having said this he flayed off the skin, and dried it, and it became dry. (24) When it was dried he took the skin and went out of the district. Having gone, somewhere or other he climbed up a Pipal tree, and there stayed the whole night. (25) While he was there, some thieves who were in the village, having stolen some money, came out of the village, and when they had

eroḍ, 'āre uyram re' endar ge. (26) etter eroḍ ēl merti uyrar ge; uñer eroḍ ini paypar be re endar ge. etter eroḍ bāṭel tappemer ge, bāṭel tapper eroḍ nekitar ge; nekiter eroḍ ok bāṭa nāna āger ermo ge, eñe eroḍ, 'in punat re' enmer ge; etter eroḍ ipoṭ ān paytan re endad ge okur. (27) mari bāṭa tappemer ge; bāṭa tappu tappu vāv-aro vāvomo ge; vāvoto eroḍ poditug ā padic tōlin urkitad ge; urkipoḍ cāyi kaḍi tūllar ge. (28) tūler eroḍ iṇurad ge aru onḍiac kili moṭra kaṭṭi kili endurrad ge. endred eroḍ māma bitaler pokrar ge, 'āt uyi mettot bāca' endar ge.

(29) etter eroḍ, 'tula rāca mayter rāca uyi metten' endad ge; etted eroḍ, 'eten, bāca, niko bikri āy' endar ge māma bitaler; pokker eroḍ, 'niko bikri āy māma' endad ge. (30) etted eroḍ mari ole ceni māma bitaler euter errar ge, aru tammov bele baṇacilin koṭrar ge; koṭṭer eroḍ ōllar ge, ōler eroḍ vetra ge; vetoto eroḍ uyrar ge. (31) cunḍik lay uñer eroḍ mayter rāca tula rāca ēdurar ge; ēder eroḍ tōlul pattur endar ge; etter eroḍ, 'ām nā cājdam aḡi'

come out, they said, 'Where shall we take it.' (26) Saying this they took it to the Pipal tree, and having taken it there said 'Let us divide it here.' Saying this they made portions, and counted it. When they had counted it one portion was somewhat bigger than the others. They said (to the man who had divided it) 'You don't know how to do it', and one of them said, 'I will divide it this time.' (27) Again they made portions, and while they were still doing so, the day completely dawned. When it had dawned the boy dropped the skin from above, and when he dropped it, they left (the money) and fled. (28) After they had fled he descended and collecting (the money) he tied it in a bundle and took it. When he brought it his uncles said 'Where did you take (the skin) nephew'.

(29) When they had said this he said, 'I took it to the quarter of the weavers (Maharnas), the quarter of the sweepers,' and his uncles asked 'Did you have a good sale, nephew', and he answered 'I did have a good sale, uncle'. (30) When he had told them this, the uncles again went home and formed a plan. They hacked down their own bullocks, and having done so they dried the skins and they became dry. When the hide was dry they took it. (31) When they had taken (the skin) to hawk it, they arrived at the quarter of the sweepers, at the quarter of the weavers, and said 'Buy our skins'. The assembly of weavers, the assembly of sweepers said 'What can

endar ge tula manda, mayter manda. (32) atni pokkođ cunđic cunđic pañđrar ge aru tōlin tñđci kađi verrar ge. (33) veñer erođ mari rić errar ge māmā bitaler, rić oñer erođ mari cendar ge bāca bitalin ka; cender erođ, 'inīti amin tēggot re' endar ge. 'ān tēgana māmā, im āt ēdor' endad ge.

(34) etted erođ berpela cumrar ge pađcin; cummer erođ potta tokan kopitar ge; kopic kili kađđi kili kāñi kili uñer ge. uñer erođ munda pinneti iřkitar ge; iřkiter erođ ōnin cāy kađi kili tođul kattu cendar ge. (35) cender erođ ok covar poral gurrol cokki kili verrid ge; verok lay pađic pokkemed ge, 'ēd āy re gurrol cokki vermot' endad ge. (36) enek lay, 'ān āy re' endad ge covar poral; enođ lay, 'aniz cūři berpela an māmēr kađđi kuli endrer aru kōcin mālin curca cāy cīram oni kuli endrer.' (37) etted erođ, 'alo tebe re, anin kađki cī' endad ge covar. pokked erođ covar poral pađcin kađkuranon puerad ge; puceed erođ covar poralin pađic potteti kopic kađki kađrad ge. (38) kađked erođ pađic gurrol cokki ole verrad ge; ole veñed erođ āteki munda tokan covar poralin kađki kili tñđter

we do with them'. (32) After this had been said they got tired of continually hawking the skins, so they threw them away and came home. (33) When they arrived home the uncles again became angry, and again went to their nephew. Having gone they said 'You have again deceived us in this matter', and he replied 'I did not deceive you, where did you get to'. (34) After he had said this they took hold of the boy by force and put him inside a sack, and tying him up took him away carrying him on their shoulders. Having taken him they put him down on the bund of a tank, and leaving him there went off to cut ropes.

(35) When they had gone a minor official riding on a horse came that way. When he came the boy said, 'Who are you that thus came riding on a horse?' (36) The man on the horse said, 'It is I', and the boy said, 'Look at me, my uncles have forcibly tied me and brought me; they have brought me saying "we will marry you to the king's daughter".' (37) When he had said this, the horseman said, 'Come then, bind me up,' and speaking thus the horseman loosened the bonds of the boy, and the boy stuffed the horseman into the sack and tied him up. (38) When he had tied him up, the boy mounted on the horse and came home. When he had come home, (the uncles) tied up the horseman by the tank and threw him

ge, t̃ind̃ter eroḍ mari verrar ge. (39) veñer eroḍ irne nāna meni kili paḍic mari māma bitaler vel pāvoḍ gurrol cokki cenmed ge; cended eroḍ māma bitaler pokkemer ge, 'ūnin cūṛi potteti kaṭṭi nirti t̃ind̃tom, ūd mari gurrol cokki vermeted' endar ge. (40) etter eroḍ mari cendar ge bāca bitalin ka; cender eroḍ, 'eten bāca inin mari nirti t̃ind̃tom, aru in gurrol cokki veñot.' 'ō māma ikla ikla t̃ind̃tor gurrolin bēṭen, akla akla t̃ind̃poḍ ēnulin endurrin min.' (41) enoḍ lay, 'cette āy bāca' endar ge māma bitaler; atni pokkoḍ, 'anin bele t̃ind̃uk bāca' endar ge. etter eroḍ ōrin bele pottelti kopic kopic nirti uyi t̃ind̃ted ge. (42) t̃ind̃ted eroḍ paḍic mari olen verrad ge; veñed eroḍ irne meni ayeil ḍeger cendav ge bāca bitalin ka; cendov eroḍ, 'am kanto mayil eten verara' enmov ge. (43) 'ōr ete dand̃ki verrar, ūr go pokrir "ēnu kociḷ t̃ind̃uk"' eni pokked eroḍ ayeil pokrav ge; 'āten eroḍ ūr canḍe verara, ām bele cendam ōr ḍeger' endav ge. (44) pokkov eroḍ avin bele paḍic uyi kili mundeti uyi pottelti kopic t̃ind̃tad ge; t̃ind̃ted eroḍ paḍic mari ole veri tallinoḍ kamao damao tinmed ge.

in. Having thrown him in they came back. (39) When they had come back the boy waited for some two days, and climbing on the horse again went through the doorway of his uncles. When he went the uncles said, 'Look at him, we tied him in a sack and threw him in the water, and he comes again riding a horse. (40) When they have said this they again went to their nephew, (and said), 'How is it, nephew, that we threw you in the water, and yet you come riding on a horse.' 'Fie, uncle, you threw me in on this side and I got a horse, if you had thrown me in on the other side I would have fetched elephants. (41) When he said this his uncles said 'It is true, nephew', and added 'Throw us in too, nephew'. When they said this he packed them all in sacks, took them to the water and threw them in. (42) When he had thrown them in the boy returned home, and after two days the wives came to the nephew looking for their husbands. When they came they said 'Why do our husbands not come'. (43) 'How can they come in a short time; they said "Throw us into the side where the elephants are".' When he said this the women said, 'If it is thus, they will not come quickly; we too will go in pursuit of them. (44) When they had said this the boy took them also, and taking them to the tank, packed them in sacks and threw them in. When he had thrown them in, the boy returned home, and along with his mother he is earning his living and eating.

II

(1) Tāta cila kūtub cind mēdid ge. metted eroḍ ok bayragi muṭṭi aḍi aḍi cullid ge; culled eroḍ kūtub murtalin ka cendad ge. (2) bayragi eke kovve patti mēdid ge; pattoḍ paḍic cūṛad ge. 'muṭṭi ciyur bāyi' endad ge bayragi. 'ām āret muṭṭi cīram agi bayragi' enda ge. (3) etto eroḍ paḍic pokrad ge; 'kovven pattam iya' endad ge. pokked eroḍ, 'nāti cīram agi bābu' enda ge; 'tel kudran burka ciyam iya' endad ge, 'perkul mirkul rundaytad' endad ge. (4) atni pokked eroḍ burka ciyi kili patrār ge, patter eroḍ kovven cīrad ge, ciñed eroḍ bayragi cendad ge. (5) cended eroḍ atni atni āṭ dīna nāna metted ge; metted eroḍ piḍtel kovva pokra ge, 'ān āre bele koṛol kanduk cendan pēpa' enda ge; pokoto eroḍ, 'cen pēpa kindik mēl ender cī' enda ge kovva. pokoto eroḍ murtal cenda ge mēl ender cira ge. ciño eroḍ, 'kindik vey vend cī pēpa' enda ge; etto eroḍ vend cira ge, vendi kuli mūḍa tokan jūr cira ge.

(6) ciño eroḍ kovva kāñi kuli cenda ge. cendo eroḍ āren ene ēdura ge putkal tokan; ēdoto eroḍ putkal botteti mēlin cap kaḍra ge,

II

There was an orphan son, without a father. When he was living so a religious mendicant was wandering about begging handfuls of food. Wandering about he came to the old widow woman. (2) The mendicant had with him a monkey and the boy saw it. 'Give me a handful of food, sister' said the mendicant. 'Where have we got any handful of food to give you' she said. (3) When she said this the boy said, 'Let us buy the monkey, mother,' to which she replied, 'What shall we give for it.' 'Let us give a gourd with its top cut off, mother, he will keep his rice in it,' the boy said. (4) When he had said this they gave the gourd and bought the monkey, and when they had bought it he gave it to them, and having given it went away. (5) When he had gone, (the boy) waited for some eight days. After that the monkey said, 'I will go somewhere or other and look for a bride, aunt,' and added 'Go, aunt, and bring a little liquor'. The old woman went and brought the liquor, and (the monkey) said, 'Cook a little boiled rice, aunt.' She cooked it and gave it (to the monkey) in a basket.

(6) When she had given it the monkey went carrying it on his shoulder, and somewhere or other arrived at an anthill. When he

vəyin eke tinda ge. (7) tindo eroḍ cenda ge, ok bareyin ka cenda ge ; bareyin ka cenoḍ, 'āt cendot barey' enda ge, etto eroḍ, 'ole mēdan' endad ge. (8) 'anuḡ ok putra cāj cī' enda ge ; enoḍ, 'cāj cīram' endad ge. 'ēr ayal muritto cāj cī' enda ge. ciñed eroḍ bāṭel patra ge kilvel patra ge cūṣil patra ge ganḍa patra ge aru tundita ge. (9) tundic kili ole verra ge kovva ; veño eroḍ, 'nīr cī pēpa' enda ge. etto eroḍ kēlul noḍra ge, noṭṭo eroḍ, 'eten bābu' enda ge murtal. 'nāto eten gaṭ' enda ge, 'jana pāṭa pōlen mēdan, kindik rupeyēl cī' enda ge.

(10) etto eroḍ, 'paḍic cople kel cenked' enda ge ; 'koṟol lājto āy, cople kel codtan, endru cendan tolli verran.' etto eroḍ cenda ge. (11) cendo eroḍ putreg lay cenda ge ; cōnarug rupeyēl cīra ge, bareyug rupeyēl cīra ge, tulleg rupeyēl cīra ge, aru putren patti verra ge. veño eroḍ copleti untic kaḍra ge. (12) untito eroḍ ole verra ge ; veño eroḍ, 'koṟolug vey uyi ca' enda ge. etto eroḍ mūḍeti kāñi paḍic cendad ge. cended eroḍ ēdurad ge, ēded eroḍ cūṣrad ge ; ayal eke navmo ge. paḍic piḍtel bareyti mūḍa kaṭṭi,

got there he poured the liquor into a hole in the anthill, and ate the rice. (7) When he had eaten it he went off ; he went to a carpenter. 'Where have you been, carpenter' said the monkey, and the carpenter replied 'I have been staying at home'. (8) 'Make me a doll' said (the monkey), 'make it in the form of some woman.' When (the carpenter) had given it, (the monkey) brought armlets, earrings, bracelets and clothes, and put them on it. (9) Having dressed it the monkey came home and said, 'Give me water, aunt.' He washed his feet and the old woman said, 'How was it, sir.' 'How was what ?' said the monkey, 'I have finished the whole affair, give me a few rupees.'

(10) When he had said this, he said 'Let the boy go to the watching platform in the field. The bride is shy, I will send her to the platform ; I will go to fetch her and come back. (11) When he had gone he went for the doll, and gave rupees to the goldsmith, the carpenter, and the weaver ; and getting the doll he came and set it up on the watching platform. (12) When he had seated it there he went home and said, 'Go, taking boiled rice for the bride, and the boy carrying the rice in a basket went. When he arrived he looked : the woman was smiling. Then the boy tied the basket to

'mūden tād' endad ge. (13) etted erođ tādaya ge, umđi umđi navmo ge. 'tādrat erođ jeŭke tād' endad ge; ayal umđi navmo ge. (14) atni pokki panded erođ tāni cokrat ge, coked erođ vey tādrad ge; tādēd erođ piđtel ūbikmed ge, 'nāŭ ūbata' onmed ge; ad eke umđi navmo ge. (15) navranuŭ 'ale vey payuk' endad ge; umđi navmo ge. 'ale paytat erođ payuk jeŭke, āndoto' endad ge; umđi navmo ge. (16) navoto erođ pađic pokkemed ge, 'paytat erođ payuk, cilađ cūŭ ok lāt cīran' eni ok lāt ciñed ge; ciñed erođ kiŭi gurgarna urkura ge. (17) urkoto erođ kiŭi đadđa mandel vereil tinuŭ veri mēduv ge; veñov erođ urkurano cūŭi đadđa mandel tūlomov ge. pađic eke copletle iŭi kili valikmed ge, valik valik đadđa manda bulkayto ge. (18) bulkayto erođ polubti pētađ ge; pēted erođ itteke ceni kovva putren ŭiñci kađrad ge. ŭiñdto erođ pađic nīr certi medi karti cokrat ge 'ini go verrav be nīr aycil ini kūtāu eke' endad ge (19) etted erođ dora olek pun koŭol aru polubto

a rope, and said, 'Pull up the basket.' (13) When he had said that she did not pull; again and again she was smiling. 'If you are going to pull it, pull it quickly' he said, and still the woman only smiled. (14) When he got tired of speaking like this, he climbed up himself and pulled the rice after him. When he had pulled it up he again tried to make her speak. 'Why do you not speak' he said; she just went on smiling. (15) When she went on smiling he said, 'Come, divide the rice'; she went on smiling. 'If you are going to divide it, divide it quickly, it has got dark' he said; she still went on smiling. (16) When she went on smiling the boy said, 'If you are going to divide it, divide it, otherwise I will give you a kick' and saying this he gave her a kick. When he kicked her she fell down with a crashing sound. (17) When she fell some herds of sows had come there to eat rice, and seeing her falling the sows ran away. The boy also came down from the platform and chased them, and as he chased them the herd of sows scattered in all directions. (18) When they had scattered he went out of the village. When he had gone, the monkey came in this direction and threw the doll away. When he had thrown it away, the boy went to the side of the water, and climbed up a young mango tree. 'Here will come the women fetching water, I will wait here' he said. (19) When he had said this, a girl from the house of a rich man who had newly reached marriageable age, and the girls of the village, came for water. They made

mācil nīrug verrav ge, perkalel cājomov ge, cāji kili keyul kēlul nođomov ge. (20) noṭṭov eroḍ dora olek pun koṛol paryop ganḍa nūṛi mēdu ge; nūṛi menoḍ paḍio eke medi kar le tirred ge, tirri kuli ceni maṭṭi key patted ge. (21) key patti ṭandemed ge, ṭandek lay, 'In āret mayin agi key patti ṭandomot' enda ge ayal. 'in kirta gulay citta coplet le ān valic endren' endad ge. (22) etted eroḍ 'ān go dora olek koṛolin āy' enda ge. 'era era, in go an ayalin āy, in eto "eran" enmot.' (23) etted eroḍ pat ṭandī endurrad ge, endred eroḍ polubti ēdurar ge; ēder eroḍ ole cendar ge; ole cender eroḍ adoḷi piḍtel kamac damac tindar ge.

III

(1) Gōli aru kukonḍi ked cendov ge. ked cendov eroḍ kukonḍi cumra kākral tīten, gōli cumra liṭi tīten. gōli pokra ge dūvin, 'in nāten bēṭot māma?' 'ān tittirin bēṭen'; 'ān liṭin bēṭen' gōli anda. (2) gōli pokra ge, 'tittiriti muṭṭek coppul errav, anot bāra

tooth-sticks, and having done so, washed their hands and feet. (20) When they had washed the bride (-to-be) of the rich man's house was wearing a yellow cloth; and as she was wearing it, the boy jumped from the mango sapling, and as soon as he got to her, he seized her by the hand. (21) Holding her hand he dragged her, and as he dragged her, she said 'Being a man from where do you take hold of my hand and pull me?' 'On your behalf, for the whole night I have been chasing (animals) away from the top of the watching platform.' (22) When he had said this she said 'I am the bride (-to-be) of the rich man's house. He said 'No you are not, you are my wife, how can you say that you are not.' (23) When he had said this he held, dragged and brought her, and when he had brought her they reached the village. When they got there they went home, and when they had gone home, there, afterwards, they earned their living and ate.

III

(1) A jackal and a tiger (panther) went hunting. The tiger (panther) caught a partridge, and the jackal caught a *liṭi* bird. The jackal said to the tiger, 'What did you get, uncle.' 'I got a partridge.' 'I got a *liṭi*' said the jackal. (2) The jackal said, 'In the partridge there is only a handful of flesh, but I have twelve pots of

gagra ney aru bāra pūnel ceppul. piḍtel göli pokra ge, 'kākralin anuḡ cī māma'; enek lay kākralin gölig cira ge. (3) piḍtel göli cira dūvug līti tīten; piḍtel göli pokra be, 'ale tinam be māma' enda ge; enoḍ piḍtel tindav ge; piḍtel göli poṭṭa pañoto, dūvug poṭṭa pañoya. (4) piḍtel göli pokra, 'eten māma' enda ge, enek lay, 'anuḡ poṭṭa pañoya bāca' enda ge dī; piḍtel göli pokra ge, 'anuḡ pañoto māma' enda ge. 'in go anin ṭegot bāca' enda ge dī, enek piḍtel göli tūlla ge.

(5) göli tūloto eroḍ ok man toka ceni man udikmo. udipoḍ dū deḡer deḡer cenda ge. opito eroḍ, 'ebe āre cendat, ende go ṭegot, ebe go tindan' enda ge. (6) atni pokkek göli pokra ge, 'tindan vadek tintut min māma, iya tāten vadek mora uditan gaṭ. atni pokkoḍ dū pokra ge, 'ale tebe bāca ān udic cūṣran.' (7) udito eroḍ, 'āten era māma, meḡḡu erra, berkul berkul bommel cūṣ cūṣi udip'; udito eroḍ piḍtel göli iṛḍu keyulti man kaloto ge, kali kuli mokom koppi kumoto, gulay bommel eñō, tūloto be göli.

(8) göli tūloto eroḍ, āre ūcal kaṭṭi āñomo ge. dū mari pokra ge,

fat and twelve baskets full of flesh. Afterwards the jackal said, 'Give me the partridge, uncle,' and (the tiger) gave the partridge to the jackal. (3) Then the jackal gave the *līti* bird to the tiger, and afterwards said, 'Come on, let us eat, uncle,' and they ate. Afterwards the jackal's belly was satisfied, the tiger's belly was not satisfied. (4) Then the jackal said, 'How is it, uncle,' and the tiger said 'My belly is not satisfied'. 'You indeed have deceived me' said the tiger, and on his saying this the jackal ran away.

(5) When the jackal had run away, he went to a sandy place and was measuring sand. The tiger came after him and when he reached, said, 'Now where will you go, then you deceived me, but now I will eat. (6) The jackal said, 'You should have eaten at the time of eating, uncle; now I will measure debts incurred in the time of my mother and father.' The tiger said, 'Very well then, nephew, I will try and measure it.' (7) When he measured it, (the jackal) said, 'That way it will not do, uncle, it will be forgotten; looking at it with wide open eyes, measure it. Afterwards when he measured it the jackal scooped up sand in his two hands, and covered the tiger's face with it; it was all in his eyes. The jackal fled.

(8) When the jackal had fled, he constructed a swing somewhere and was swinging. The tiger said, 'Where are you, nephew, you

'äre bācaline, tēgot' enda ge aru dēger cenda ge, 'epipōd ipōt tindan.' (9) pīd̄tel cendo erōd gōlin erpita ge erpito erōd, 'ebe je re bāca ipōt go tindan.' 'tindan vadek tintut min māmā, iya tāten vadekto ūcal ūñuran gaṭ.' (10) atni pokkoḍ, 'ān ūñuran gaṭ bāca' enda ge dū. 'era māmā, in berto manjen āy, toḍu putra; toḍu kaṭṭu cokrau gaṭ, pīd̄tel cokrat ge.' (11) podi cōkki korki kaḍra ge, korkoto erōd ipuru ge; ipi kili, 'cok be māmā' enda ge. etto erōd pīd̄tel ūcita ge. (12) atni ūcik ūcik, 'niko ūcik' dū enda; ūcito erōd pīd̄tel niko ūcik cira ge, ūcito erōd cilva kipi urkura ge, ūcal toḍu puc cenda.

(13) gōli mari tūloto ge; tūlla ge aru āren ene arṃuk tūndeti evul koyu cokra ge; cokoto erōd evul koyi ip̄kita, ip̄kito erōd cuva kuṭṭomo ge. (14) kuṭṭek lay ineram keromo ge, keroto erōd dū mari cenda ge; erpito erōd, 'ebe je re bāca āre cendat? ebe tindan be.' (15) 'tindan vadek tintut min māmā, iya tāten vadek dekn̄i parani vermo.' 'āten erōd anin kopie cī cūveti' enda ge; kopito erōd ṭand̄i cuva kaṭra ge. (16) kaṭoto erōd, 'erra be bābu' enda ge.

have deceived me' and went in pursuit of him, saying 'This time when I get there I will eat'. (9) Later when he reached the jackal he said, 'This time, nephew, I will eat.' 'You should have eaten at the time of eating, uncle; I am swinging in a swing (as I used to) in the time of my mother and father.' (10) 'I also will swing, nephew' said the tiger. 'No, uncle, you are a big person, the rope will snap; I will climb up to secure the rope, and afterwards you will climb up.' (11) He climbed up and gnawed the rope, and then came down. 'Now climb up' he said. After saying this he swung the swing. (12) As he was swinging it the tiger said, 'Swing it well.' Afterwards he gave it a good swing, and when he had done so, the seat of the swing (?) and the rope of the swing gave way.

(13) The jackal ran away again, and somewhere or other climbed up to pick leaves from an *arṃuk* creeper. Having plucked the leaves he came down and was sewing a leaf basket. (14) While he was sewing the jungle was burning, and as it burned the tiger went again, and when he arrived he said, 'Now where will you go, nephew; now indeed I will eat.' (15) 'You should have eaten at the time of eating, uncle; now I must look after what should have been done (?) in the time of my father and mother.' 'If that is so pack me in the leaf basket.' When he had done so he pulled the leaf basket tight and fastened it. (16) When he had tied it he said,

eño erod cāy kaḍi tūlla ge ; tūloto erod meram kerura ge, meram keroto erod cuva aru ḍū jama kerurav. (17) keroḍ lay kic ciṭra ge, ciṭoto erod pelkul ikci cayra ge. caño erod göli verra ge ; veño erod, ' idi pelkuloḍ kacurut min, māma ' enda ge. (18) aru ok tapoṛ cīra ge ; ani cin(d)ra ge keyu. ' cayurat erod cay māma, ok key mēda gaṭ, ' enek lay ok tapoṛ mari tapra ge. (19) tapoto erod ani cindra ge ā key bele ; cinoto erod ' cayurat erod cay māma, ok kēl mēda gaṭ ' enda ge. enek lay ok lāt catita ge ; kēl cindra ge, cinoto erod ' cayurat erod cay māma, ok kēl mēda gaṭ, catic cīran '. (20) mari ok kēl catic cīra ge ; ani cinoto ge. irul, ḍū aru göli, ani cañov.

IV

(1) Podi podi cūṛ cūṛi cendu göli ; kaḍuti uṭ tiroto, uṭ tiri kuli pokoto, ' ē mit. ' ē mīt enek kaḍu mari, ' ōy ' etto. ' ōy enek ' göli pokoto, ' nīr mīyu cenam mīt. ' (2) pokkov erod kaḍu aru göli nīr mīyu cendav. ceni kuli iruli kaṭa-kaṭi eri ' nīr mīyam ' eni pokra ge göli. pokoto erod toḍunoḍ göli aru kaḍu kaṭa-kaṭi errav ge. (3) eñov

'That will do, sir,' and leaving him ran away. When he had run away the forest blazed, and as it blazed the leaf basket and the tiger were both burnt up. (17) After burning the fire went out, and the tiger lay dead showing his teeth. When he was dead the jackal came and said 'You would have bitten with these teeth.' (18) He gave him a blow, and his hand stuck. 'If you are going to die, die uncle, I still have one hand.' Saying this he gave him another blow (19) and that hand too stuck. 'If you are going to die, die uncle ; I still have a leg.' Saying this he gave him a kick and his foot stuck. 'If you are going to die, die uncle ; I still have one leg left, I will kick you. (20) He kicked him again with the other leg, and it stuck there. Both the tiger and the jackal died there.

IV

(1) A jackal was going along continually looking up. He stumbled on a sod, and having stumbled said : 'Oh friend.' The sod replied 'ōy'. The jackal said, 'Let us go to bathe.' (2) When they had spoken, the sod and the jackal went to bathe. Being both tied together, the jackal said, 'Let us bathe,' and when he said this the jackal and the sod were both tied together with a rope. (3) Being so they jumped in the water and having jumped in they came out of

eroḍ nīrti tīrrav, tiri kuli nīrti pētav, pēci kuli uykurav. uykov eroḍ mari nīrti tīrrav. mari tiroḍ kaḍu eke nīrti bīr cenda. (4) bīroto eroḍ okti göli baṭtel pēta. pēto eroḍ ulṭi cūr cūrā ; ' mit eten cūo ' eni pokra. inīt go iui nīrti būroto ; būranug göli pokra ge, ' mit go mitin cī, cilaḍ mīnin cī. (5) atui pokoto eroḍ ok mīni baṭtel tīrra ; mīni tiroḍ mīnin göli cumoto. göli per mīnin cunūni kucti uyi ōlla. ōloto eroḍ göli āt bele cen kaḍra.

(6) ceni kuli piḍtel ver cūrā ; mīni eke anan cila mēdu. cūr cūrōto, kucti mīni cila. göli pokra, ' inat mīnin ēd uīled, ' enek, ' an mīnin cī, cilaḍi palva cī. ' (7) atui pokoto eroḍ ā kucci mari parkel parkel palvel erra. cūo eroḍ ā palvelin göli būra kaṭṭi ok bakkel vendran pora murtalin ka uyi muḍukuḍtel uṭic kaḍra. (8) uṭic kaṭṭo eroḍ göli cen kaḍra. dendik meni bakkel vendran murtal ā palvelin, vāni podi veri kuli, palvelin kiccu ūdura, aru bakkel vendra. (9) bakkel vendran vadek göli verra, veño eroḍ, ' inat palvelin ēd uīled ? ' eni pokra. ' palvel cīrar ki bakkel cīrar ' eni pokoto eroḍ, bakkel

the water, and having come out they rubbed themselves. When they had rubbed themselves they jumped in the water again, and this time the sod dissolved in the water. (4) When it had dissolved the jackal alone came out on dry land. He turned round and looked and said, ' What has happened to my friend. His friend had dissolved in the water, and on account of his dissolving the jackal said ' Give me a friend for my friend, if not, give me a fish '. (5) When he said this a fish jumped on to the dry land, and he seized the fish. The jackal having seized the fish took it to a tree stump and dried it. When it was dry the jackal went off somewhere.

(6) Later he came back and looked : the fish was not there. He looked and looked but the fish was not on the stump. The jackal said, ' Who has taken the fish which was here ; give me the fish, or, if not, give me a plank. ' (7) When he said this the stump split into portions and became planks. The jackal fastened those planks into a load, took them to the house of an old woman who was baking cakes, and hung them up behind it. (8) When he had hung them up, the jackal went away. After a little while the old woman who was baking the cakes, since it was coming on to rain, kindled a fire with those planks, and cooked the cakes. (9) While she was cooking the cakes the jackal came, and said, ' Who has taken the planks which were here ; they shall give me either the planks or some cakes. '

vendran murtal irđu bakkelin gölig tındci cı kađra. (10) tındci ciñu erođ göli pedra, pedi kuli doren olek mēva gōđiti uyi kuli uñic kađra bakkelin. uñito erođ göli āt bele cen kađra.

(11) cendo erođ piđtel ā dora olek mācil ā mēva gōđiti mēva pīyul tınduk ayuk ŧan(đ)rav. ŧannov erođ ā bakkelin cūřrav. cūřov erođ ā bakkelin pucci tin kađrav. (12) tindov erođ piđtel göli ver cūřra. 'inat bakkelin ēd tinded' eni göli pokra; 'an bakkelin ciyur, cilađ ok lullun ciyur.' (13) atni pokoto erođ mācil ok bokřen kađđi gölig cı kađrav. göli per bokřen lamŧi patti ok curca erran olekti bokřen uyi kuli curca pandirti kađđi kuli cen kađra. (14) adin per piđtel curca olet lōg cūři kuli, 'ēr bokra āy' eni kuli, katti kuli tin kađrar. bokřen katran piđtel göli per verra. (15) veñio erođ pokra ki 'inat bokřen ēr uñer' eni pokkek curca olet lōg pokrar go; 'bokřen ām kattom, katti tindom eni curca olet lōg pokrar.

(16) pokker erođ göli per, 'an bokřen āy, in nāy kattor; anuņ bokřen ciyur, cilađ kořolin ciyur,' atni gengen göli pokra go. (17) curca olet lōg eckoŧug ořakanuņ kořolin pucci kuli gölig cı

When he had said this, the old woman threw two cakes to the jackal. (10) The jackal picked them up, and taking them to the corner of a rich man's house where the goats were kept, hung them up and then went somewhere.

(11) Afterwards the daughters of the rich man's house went into that goat corner to sweep and throw away the goat's dung. Coming in they saw those cakes, and took them out and ate them. (12) After they had eaten them the jackal came and looked. "Who has eaten the cakes which were here" he said, 'either give me my cakes, or, if not, give me a kid.' (13) When he had spoken thus, the girls tied up a goat and gave it to the jackal. The jackal took hold of the goat by the halter, and taking the goat to a house where there was a marriage, tied it up in the marriage pandal and went off. (14) After that the people of the marriage house saw it and said, 'Whose is the goat,' and slaughtered and ate it. After the goat had been slaughtered the jackal again came. (15) When he had come he said, 'Who have taken the goat which was here,' and the people of the marriage house said, 'We have slaughtered the goat and eaten it.'

(16) When they had spoken the jackal said, 'It is my goat, why have you slaughtered it; give me the goat, if not, give me the bride,' and went on saying this. (17) The people of the marriage house, sorrowfully, because they were unable (to do otherwise)

kađrar. ciñer erođ göli tan dāreti göli botteti uyra. (18) 'mftin palța mini porcen, minin palța cilpen porcen, cilpen palța bakkel porcen, bakkel palța lullun porcen, lullun palța kořolin porcen; cūřor duli an cāl,' dulug dulug eni ēadura. (19) atni erođ kořol gölin tapra telti cavkol kořlenođ. tappi kuli tan iya tāten olek cen kațto.

V

Boțka Bodor dāda āt cended ?

Boțka dāda uřu cended.

uřuran bīti nā cājor ?

uřuran bīti uyci tindom

uytan por nā cājor ?

uytan por nevaka tindo

nevaken pi nā cājor ?

kummal cōra vāñed

kummal cōra nāñ vāñed ?

peyya pāp ōřito

nāñ re peyyene ōřitot ?

iya mama ciyakanug.

nāñ re gāyine mama ciyota ?

kummi kořcakanug.

brought out the bride and gave her to the jackal. The jackal took her to his own dwelling, a jackal's hole. (18) 'I got a fish in exchange for my friend, a plank in exchange for the fish, cakes in exchange for the plank, a kid in exchange for the cakes, and a bride in exchange for the kid. Look at my nature, bride.' (Saying this) he danced exultantly. (19) This being so the bride hit the jackal on the head with a pestle, and went to the house of her father and mother.

V

QUESTION AND ANSWER

'Where did elder brother Boțka Bodor go?' 'He went ploughing.'
'What did you do with his wages for ploughing?' 'We husked it and ate it.'
'What did you do with the powder from the husking?' 'An earthworm ate it.'
'What did you do with the excrement of the earthworm?' 'A potter made a pot (with it).'
'Why did the potter make a pot?' 'Because a calf had broken one.'
'Why did you break it, calf?' 'Because my mother did not let me suck.'
'Why did you not let the calf suck, cow?' 'Because the *kummi*

nāṅ re kummine koṭeota ?
 vāni paḍakanug.
 nāṅ re vānino paḍota ?
 beṇḍel aṣakanug.
 nāṅ re beṇḍeline aṣora ?
 paḍcil vilkuloḍ eykuranug
 nāṅ re paḍciline eykurar ?
 muttak karacil cāṅ cīranug.
 nāṅ re muttakine karacil cāṅ cīrat ?
 an kedub vāṇḍ mēdanug.
 nāṅ re kedbine vāṇḍ mēdat ?
 goroya kelti maytanug.

VI

(1) Ok poṛṭa paḍic mēḍid go, kētal pūpi poripmo. anatlē ā paḍic nūḡil putiyan jovar eñeḍ, anatlē kūḡil kaṭated, aru kalti uyi kali paṭated. (2) anatlē bōṛel paṭṭov ā kñḡilti ; paṭṭov aru puccated aru ole endrated, aru caṭated. caṭṭi kuli kuttod ; kuttod aru tan iya rāba vendata. (3) anatlē ā cind irul tindler. anatlē ok kēn caṭated,

tree did not put forth shoots.' 'Why did you not put forth shoots, *kummi* tree ?' 'Because the rain did not fall.' 'Why did you not fall, rain ?' 'Because the frogs did not croak.' 'Why did you not croak, frogs ?' 'Because the boys shot at us with their bows.' 'Why did you shoot, boys ?' 'Because an old man made bamboo arrows and gave them.' 'Why did you make bamboo arrows and give them, old man ?' 'Because my knife was sharp.' 'Why were you sharp, knife ?' 'Because I had been sharpened on a rough stone.'

VI

(1) There was an orphan boy, the widow was looking after her child. He became of age to hold the plough. Then he constructed nets for birds and taking them to the threshing floor laid them there. (2) Then doves settled on those nets ; they settled and he pulled them out and took them home. He roasted them, cut them up and his mother cooked a stew. (3) Then the boy (and his mother) both ate. Afterwards he burnt down a forest field, and sowed in it the rice grains from the stomach of the doves. He sowed them and they grew up ; they formed ear-shoots, and ears, and ripened.

bōret bokket vereil kēn caṭṭi kēnti vīted ; vītated aru candatov, poṭul eñov aru inatov, anatlē paṛṇatov. (4) paṛṇatov aru pendkul tindov. polubta lōg mari ā vereil koñer ; anatlē murmura eñed ā paḍic, 'an kēn go koñer, nāta tini badkiyan.' anatlē baṭ bayragi baṛavin uymod nandiyat baṛav. (5) ātek, 'anuṅ pāv ṭuṭic cī' bayragi enmod. 'anuṅ murmura bāvata, ān pāv ṭuṭic ciyana' etted. anatlē bayragi mari baṛavi ciñed, ciñed eroḍ cended bayragi pāvoḍ.

(6) ā paḍic baṛavi iṭṭed. anatlē ā baṛavin sand cāyated polubti ; gula polub ā baṛavin vittil paṭṭa. 'an baṛavin vittil paṭṭa' etted, aru jama gāyulin endrated ā paḍic. (7) anatlē gāyulin endrated, ātek polubta lōg kamaṭi undater. ātek ā gāyulin nandkic kaṭṭer. I paḍic mari tōlul oykited aru ōl kaṭṭod. (8) aru vīṛuṅ uñed, noronpur geṛeti uñed. pāvti gurgal paṭṭa cikoḍ oño ; mar meri kiṛi maḍi cuñated. (9) anatlē kōcin bōja endermor aru ā mar merti cuñuṅ vermor. ātek I paḍic mari narcated, tōlulin kāñi kuli merti cotted. kōckul ani cuñamor. (10) podi tōlul aṭaki patti merti cotted, aru narcated, aru tōlulin mari cāyi ciñed ; ātek diḡ daḡ eñov aru paṭṭov.

(4) They ripened and the pigs ate them ; then the people of the village harvested that rice. The boy became sad, 'They have harvested my field ; eating what shall I live.' Then a religious mendicant who lived in the open brought a bull decorated with religious ornaments. (5) 'Show me the way' said the mendicant. 'I am feeling sad, I cannot show you the way' said the boy. Then the mendicant gave him the bull, and went on his way.

(6) The boy kept the bull, and let it loose in the village as a stud animal. All the village received the seeds of that bull. He said ' (The village) has received the seeds of my bull, and he took all the cows. (7) He took the cows and the people of the village sat in committee. Then they destroyed those cows. The boy flayed the skins and dried them. (8) He took them to sell, to Noronpur town. On the way night fell and it became dark. He lay down under a banyan tree and slept. (9) Then people were carrying the king's luggage, and they came to sleep under that tree. The boy was afraid, and taking the skins on his shoulder climbed up the tree. The king and his men slept there. (10) The boy had climbed the tree clasping the skins under his arm, and he was frightened. Then he let the skins go, and they fell making a great noise.

(11) 'id nâtat pađamo' etted kôc, âtek mari tûl kaŧŧer kôckul; aru â pađic iŧiyated. iŧi kali â kôckul rupeyel pađic endrated. (12) endrated aru tan ole endrated, aru velti ôl kaŧŧed; âtek, 'i pađic âra rupeyel bêŧated' polubter etter. â pađcin mari polubter nanđkipuŋ enmor. (13) âtek ûnin nîr tel uñer; uyi kali 'ŧengenod tappod carkar ŧodulođ kađki uyya' etter. âtek ûn key gël kaŧŧi nîrti ŧinđter. 'cañed' eni kali polubter mari veñer. (14) âtek â pađic mari pêtêd, aru ole veñied, aru oletle rupeyel pucated; aru velti ôl kaŧŧed; âtek, 'i rupeyel in eta bêŧatot' etter polubter. (15) 'âtek itur ŧinđtur' etted, 'ani berta killa ŧinđtor; âtek â rupeyel mari cokkom endri uymen'. 'âtek amin bele kađuk, nîrti ŧinđup' polubter etter.

(16) polubter mari kađki kađki ŧinđtod nîrti; pâp đadđen jama ŧinđted; ōr ani cañer. âtek ôd mari ole veñied. (17) âtek eda eda aycil â pađic endrated, nđeycil eñjated; murtacilin nanđkie ŧinđted. anatile kaney paŧŧed, tam aycilođ kanaye badkamod.

(11) 'What is this that falls' said the king. Then the king and his men fled. The boy got down and took the money belonging to the king. (12) He took the money to his house and dried it in the doorway. Then the villagers said, 'Where did this boy get the money?' Then the villagers said they would destroy the boy. (13) Then they took him to the water, and having taken him they said, 'If we kill him with an axe the government will bind us with ropes and carry us off.' Then they bound him hand and foot and threw him into the water. Saying, 'He is dead' the villagers returned. (14) Then the boy came out again, and came home. He took the rupees out of his house and dried them in the doorway. The villagers said, 'Where did you get this money?' (15) He said, 'At that time you threw me in on this side; there you threw me into a deep pool. Then I got much money there and took it.' The villagers said, 'Then tie us up also and throw us in the water.'

(16) He tied up each of the villagers and threw them in the water; children and women, he threw them all in, and they died there. Then he went home. (17) Then the boy took all the decent women and made them his wives; the old women he destroyed and threw in the water. Then he took to his work, and, earning his living, he is living with his wives.

VII

(1) Atek aru Bitek mēdir, ūr toled irul; atek pāva bitek toled; dāda aḍey endrated. toled nruṅ uñed baṛalin. (2) ātek ā baṛalin it ok tel at ok tel kancited juvarti; ātek nāṅgil kaṭated nārenoḍ, nāṅgilti puyil tundited, aru baṛalin enmoted carukinoted. (3) ātek it at telkul kancitayun baṛal cenava. ātek baṛal cenakaḍun ok baṛav ani cūṛamo, ok baṛav ut cūṛaino. (4) annile 'eta cenava' etted; ātek bandenoḍ baṛalin nanḍkited; irḍuki baṛalin nanḍkited aru nāṅgil cāyated, ole veñed; tan pāva pokated, 'pokkai nāṅ cāyatot aru veñot?' etted pāva. 'cila, dāda, ok baṛav ut cūṛiyu, okut ani cūṛiyu bandenoḍ nanḍkiten'.

(6) 'māmer kanṭa bāk endri metten ā baṛacilin, in nanḍkio kaṭṭot', atek mari, 'cam' etted. kerbul patti cenmor; baṛalin kutter aru vendater. (7) irḍu baṛal ceppul ukta vender; vendater aru toled mari andilug kēd uyi ciñed; aru ok bñla patted, aru tam

VII

(1) There were two lads called Atek and Bitek. Atek was the elder brother, Bitek was the younger brother. The elder brother had married a wife. The younger brother took the bullocks to plough. (2) Then he fastened those bullocks to the yoke with one head facing one way, and one the other. Then he tied them to the plough with a rope, and fitted the iron share to the plough, and spoke to and drove the bullocks. (3) Because they were fastened with their heads facing opposite directions, the bullocks did not move, and the reason for their not moving was that one bullock was looking one way, and one the other. (4) Then he said, 'Why do they not move,' and then destroyed the bullocks with his knife. He killed both bullocks, and left the plough and came home. (5) His elder brother said, 'Why have you left off so early in the morning and come home.' 'Nay, brother, one bullock was looking one way, and one the other, so I killed them with my knife.'

(6) 'I had borrowed those bullocks from my maternal uncles and now you have killed them,' and then, 'Let us go' said (the elder brother). They took their knives, and went and cut up the bullocks and cooked them. (7) They cooked the whole flesh of the two bullocks, and the younger brother taking meat-broth gave it to his elder brother's wife. He had hold of a bone, and he gave the broth

andilug kēd ciñed. (8) adugi cipriti cap cappi unmo. "In āta unođ tirra menaya 'enmođ ; ātek 'eta unođ tirra mēda' enek, 'Ita unođ tirra erra' etted ā pađic. (9) ātek cond apalcı metta, ātek mari tariyat kēd cap ciñed condti ; ad eke cimka cenda, caña. aru paṭey muypic kaṭṭed, aru būlen utic kaṭṭed, 'būla iṭkata aru caña.' (10) ātek ā baṭal kudiyan kan cended. ātek ā baṭal coppul irul manja tinder, jama tinder, aru veñer.

(11) aru murden cūri paṭey candted, condti cūrod 'būla iṭkata, atek caña' etted ; mari murden uñer aru timrio kaṭṭer ; aru, 'ce, nāḡ mari ina medam, ina menuḡ cila' etted. (12) 'āt belo dēca pēt cenam' etter. ātek pāvti mari ok iṛdi cummor, cummer aru ceumor ; ātek ok pōkal paṭṭa. (13) kel calutī dēra patater ; ana calu bitram ḡū mōdu. ḡū mari pokkamo ge, 'atekin ebe tindan' enmo, 'bitekin pōka tindan'. (14) 'ḡū mēda, tūlam', enmođ ; ā toled mari, 'tūlamođ' enmođ ; ātek, 'ān iṛdi kōḡin ḡuvin tōke kacitan' enmođ toled. (15) ātek pāva, 'ḡū kacıya' enmođ. iṛdi kōḡin uñed

to his elder brother's wife. (8) Then she was drinking it, pouring it into a leaf cup. He said, 'If you drink it that way, it wont be tasty.' When she said, 'If I drink it in what way, will it be tasty,' he said, 'It will be tasty if you drink it in this way.' (9) At that time she had her mouth wide open, and thereupon he poured the hot broth into her mouth. She fainted and died. He covered her with a cloth, and fixed the bone (in her throat, so that it would appear that) she had swallowed the bone and died. (10) Then he went to where the bullocks had been cut up, and the two men ate the bullocks' flesh. They ate it all and returned.

(11) Seeing the dead body he took off the cloth and looked in her mouth, and said, 'She has swallowed a bone and died.' Then they took the corpse and buried it. And he said, 'Why do we stay here, there is no staying here.' (12) 'Let us go out of the district somewhere,' they said. (They did so) and on the way caught a crab ; they caught it and were going along, and one day came to an end. (13) They found lodging in a cave in the rock. There in the cave was a tiger. The tiger said, 'I will eat Atek now, and Bitek tomorrow morning.' (14) 'There is a tiger, let us flee' said (the elder brother), but the younger brother said, 'Let us not flee,' and then, 'I will make the claw of the crab bite its tail.' (15) The elder brother said, 'The tiger will bite,' (but the younger brother) took the crab and

aru ita džũ tōke kacio cined; ātek tōka puřata, džũ mari tũlata, tōka ani pařa.

(16) ōr mari ā džũ tōken cařater; ātek tinder, rāba vendater, aru tōka tirra metta. 'o ho! džuin tōka iřat tirra metta' toled etted, 'džuin đeger patam.' (17) pāva bital eke, 'kaciya' enmod. 'eta kaciya, cam' enmod; 'ān go mēdan' enmod. ātek đeger uymor; ana džuvul džuvul uliyatov rānti; ātek pancad undatov. (18) ātek, 'in tōka eta pađdtot?' enmov. 'ad eke nar manja iřdi kōđin kacited an tōken, aru puřata'. anatile đeger eypiter atek aru bitek. (19) ātek ōri cūři džuvul tũl kařiyav; bitek mari 'tũlamor, tũlamor' endad. atek, 'bandařin tođulođ kađki kađur aru tũlur' enmod. ātek ā džuin kađkatov. (20) anatile ōr cender aru adin nanđkiter; ātek adin mari kutter aru vendater, aru tinder; aru mari đēca pēt cenmor.

(21) ātek ok polubti cender, ok savkarin kan cender; savkar mari pokkamod, 'im ārter?' enmod. ātek, 'ām pořa pāpkul' enmor. (22) ātek savkar mari, 'an kan menur' enmod. ātek pāva nāngil pattamod savkarin kan, toled mēyel mēpitad. (23) ātek

made it bite the tiger's tail with its claw. The tail snapped, the tiger ran away, and the tail fell down there.

(16) Then they roasted the tiger's tail and ate it; they cooked soup and the tiger's tail was tasty. 'O ho! the tiger's tail is so tasty' said the younger brother, 'let us go in pursuit of the tiger.' (17) The elder brother said, 'It will bite.' 'How will it bite, let us go' said (the other). 'I will stay' said (the elder brother). They went in pursuit of it (nevertheless). There many tigers had assembled in the forest, and they sat in council. (18) They said, 'What have you done with your tail?' 'A very bold man made a crab bite it and it broke off.' Then Atek and Bitek arrived in pursuit. (19) Seeing them the tigers ran away. Bitek said, 'Don't run, don't run,' and Atek said, 'Tie up the tailless tiger with ropes and then run.' Then they tied up that tiger. (20) Then these men went and killed it. They cut it up, cooked it and ate it. Then again they went out of the district.

(21) They went to a village, to the house of a rich man. The rich man said, 'Where are you from.' They said, 'We are orphan children.' (22) Then the rich man said, 'Stay with me.' Then the elder brother did the ploughing for the rich man, and the younger brother tended his goats. (23) Then the flock of goats assembled at

mēya manda merti gūtan mandatov; ātek i paḍic undated, ita mēyel markipimov. I paḍio eke cūṣed aru, 'māramov' etted. (24) ātek kēmenod nevācil kud kaṭṭed; kuttod aru mēyel cañov. tam dāden pokated, 'mēyel māri anuḡ dāda, nevācil kud kaṭṭen; obe cuñamov' etted tan dāden. (25) 'ete, bayal' etted ā dāda, 'cañov'; cañayug tūler, anatile cenmor mari.

(26) mari ok polubti cender, aru mari ok savkar kan cenmor; 'āt cenmor?' etted savkar; 'dēca pēt cenmom' etter; mari, 'an kan menur' etted. (27) ātek pāva nāngil pattamod savkarin kan, toled pāpin dōna menmed; ātek ūkipmoted pāpin ūcalti, aru ongi cundipimod. (28) mari ok ciric eke, ā pāp ūkipod, cuñada, aṣmoted. ātek ā medek ine puṭuk puṭuk ermo. cūṣated ā paḍic, 'ina kurru paṣṇata' enmod. (29) ā paḍic eke piḍic ciñed, ā medekin, cop cop eña, pided; ad eke caña ā pāp. uñed aru ani congic kaṭṭed ūcalti. (30) ātek tam dāda veñed; 'medekti kurr er metto' enmod, 'ātek piḍic ciñen' enmod. 'eta piḍic ciñot medekin' etted.

the fold by a tree, and the lad sat down. In this way the goats were chewing their cud, and the lad saw them and said, 'They are pulling faces.' (24) Then he cut off their tongues with a razor, and when he had cut them off the goats died. He said to his elder brother, 'Since the goats were pulling faces at me, brother, I cut off their tongues, and now they are asleep.' (25) 'What, you madman!' said the elder brother, 'they are dead.' Since they were dead they fled, and were going along again.

(26) They went to another village, to the house of another rich man. 'Where are you going' said the rich man. 'We are emigrating from our district' they said. 'Stay with me' he said. (27) Then the elder brother did the ploughing for the rich man, and the younger brother remained by the cradle. He swung the baby in a swing, and lifting him up took him round. (28) One day while he was swinging the child, the child did not sleep and was crying. At that time the brain (was visible) and was throbbing. The lad saw it and said, 'A boil has ripened here.' (29) Then the boy pressed it, and squeezed it so that it became crushed. The child died. He took it and laid it down in the cradle. (30) Then his elder brother came, and he said, 'There was a boil in the child's brain, and so I squeezed it out.' 'What! you have squashed the brain' he said.

(31) anatlē cañayūṅ mari tūl kaṭṭer, mari ok dēca cender; pāvti ḍongelin bēṭater; 'īm āt cenmor' etted ḍongelin. 'cila, ole vercil rupeyel ḍonguṅ cenmom' etter. (32) ām bele verram' etter ā paḍcil; ā ḍongeloḍ mīcater, mīci cenge bīri cenmoter. ā citta cīkoḍ eroḍ ole ṭanner aru vercil puccamor ge. (33) bitek paḍio ok ole ṭanned vededi. ātek ok āra ayal maḍi mēdu, ḍora poṭṭeta. I paḍio mari, 'nāḡ culpaya' etted. (34) ātek ok cetal kerub kanded, aru kicti taṛkited; ā poṭṭen tutted, ad eke goḍri caña. ātek cumater ā ḍongelin polubta lōḡ, aru kaḍkater. (35) aru cerkarti uñer, kayd tappater, muk pōkal kayd tapper, anatlē cekar mari cāy ciñed; anatlē ḍongel tām eke bīna eñer, I paḍcil ūr bīna eñer.

VIII

A

(1) Polubta paḍcil mācil cuter eri pelac ole cender, aru pokker, 'amūḡ kural muriac cī; ām cuter eñom mēdam, ānduram.' (2) 'īm

(31) When it had died they fled again and went to another district. On the way they met some thieves. 'Where are you going' said (one) to the thieves. 'Nay, we are going to steal rice and money from a house' they said. (32) 'We will go too' said the lads. They joined with those thieves and went on in their company. That night when it was dark they entered a house and took out rice. (33) The lad Bitek entered a house alone. There a woman about to give birth was lying down, with a large belly. The lad said, 'Why does she not get up.' (34) Then he searched out the blade of a sickle and heated it in the fire. He burnt that belly and she died making a great noise. Then the people of the village captured those thieves and bound them. (35) They took them to the government and put them in prison; they put them in prison for three years. Afterwards the government set them free again. Thereupon the thieves went their way and the lads went theirs.

VIII

A

(1) The boys and girls of the village formed a plan and went to the house of the village priest and said: 'Inaugurate the *kural* dance for us; we have planned it and we will dance.' (2) 'You boys and

paḍcil mācil anuṇ aru murtacilug kiṇḍik mēl endru cenur.' 'ale mācil paḍcil ete cājuram be; ām eke ok ok payca paṭṭipar, aru kiṇḍik mēl endru cenar.' (3) irul paḍcil mēl endru cender, ceni kuli endrer; aru murtacil muttaker pelackul ciyankulin ulciter, ulcitanug uljer. (4) aru ciyankul nān otter paḍcil mācilin? 'Im amin nāteḡ ulcitor?' ātek paḍcil pokkor ki, 'cila, ām "kural muriak iḍram" eni kuli imin kūyi endernom. Im cūṇur mari, piḍṭel mūḍel imuṇ i bōja āy; ām paḍcil mācil bicar eri kuli "ciyan lūḡin pok cūṇar" ettom, aru imin ulcitom. im menti veṇo eroḍ ām eke ēnduram'. (5) 'nān ēṇo gaṭ, muriyac cīram, ēndur; piḍṭel mūḍel ṭeḡ ermor, roḡo ēndur.'

(6) 'alor cenget lūḡ, evul aru mēl endrur, endri kuli ciyan pāpug muttaker murtacil cobbeg ciyur.' (7) mēl ciyoḍel pelac eke anan kural baṭṭi mēlin ṭipac kuli unḍed; 'cūṇur ro mācil paḍcil ilceil ilenkuḷ ān kural muriyac ciṇen; murtaciliu pokkur be, pāṭa pāḍ cīrav.' (8) anātḷe paḍcil cender aru murtacilug iṇḍukec cākel mēl

girls go to bring a little liquor for me and the old women'; 'Come, boys and girls, we will do so, we will collect one pice from each, and we will go to bring a little liquor.' (3) Two boys went to bring the liquor, and having gone brought it; and they assembled the old women, old men, village priests and seniors, and (they) when they were summoned came together. (4) And what did the senior men say to the boys and girls? : (they said) 'Why have you brought us together?' Then the boys said, 'Nay, we are going to begin the *kural* dance, and so we called and brought you. Look you, before and after this burden rests on you. We boys and girls having formed a plan said 'We will ask the senior people, and we made you assemble. If it has so come into your mind, we will dance.' (5) 'What is the matter then; we will let you begin, dance; before or after do not become tired, dance all the time.

(6) Come, all the people who are with us, bring leaves and liquor, and having brought them give (some liquor) to all, seniors, children, old men and old women.' (7) When they have given the liquor the village priest poured out some liquor there on the dancing ground and drank some; 'Look boys and girls, young women and young men, I have inaugurated the *kural* dance; speak to the old women and they will give you permission to sing.' (8) Then the boys went and gave two sips each of liquor to the old women; 'Come, old

ciñer ; ' ale re murtacile, amuñ pāṭa pād ciyur ; ām eke ěnduram." (9) ' cūñur re paḍcil mācile amuñ eke roje mēl ender ciyur, tebe ām pāṭa pād cīram.' ' ale pādur nī, roje cilad bele, okoo bele unṭitam.

B

(1) etoḍ ěnduram ? cāvan neliñti ěndomom, bādom, kūvar, kartik, paṇḍ ; puc neliñti dilva jetra cājurar. (2) dilva jetra cājer eroḍ āṇdek ' gēṭel āy ' endar, ' gaḍin pokur, gēṭel kaṭranug runḍay-peked paḍcilin ' tebe gaḍid paḍcilin runḍaytanug polubti culemed. (3) gaḍid culeḍ agi piḍtel manja runder, veri kuli under aru pok-kemer ' ale gaḍid pāpkulug in nā cīrat ? ebe cī inuñ gēṭel kaṭṭu pāp-kul paḍcil lāgurar. (4) atni pokker eroḍ gaḍid ṭaṇḍiti mēl endri kuli maṇḍac kaḍrad ; ' id re pāpkule kindik akaṭ mēl endren mēḍan, kindik kindik un kaḍur, gēṭel kaṭṭu cenung erko.' (5) mēl under eroḍ

women, give us permission to sing ; we will also dance.' (9) Look, boys and girls, bring liquor every day and give it to us, then we will give you permission to sing.' ' Don't speak like that, we have not always liquor, so we have given you a drink on one day.'

B

The Tying of the Bullocks' Horns

(1) When do we dance ? We dance in the month of Sāvan (July-August) Bhādam (August-September) Kūvar (September-October) Kartik (October-November) and Pāṇḍ (November-December). In the month of Pūs (December-January), they celebrate the *dilva* festival. (2) When celebrating the *dilva* festival, at nightfall, they say ' It is time for tying the horns ; speak to the herdsman, let him assemble the boys for tying the bullocks' horns '. Then the herdsman goes round the village to assemble the boys. (3) After the herdsman has gone round, the men assemble, and having come they sit down and say ; ' Come, herdsman, what will you give to the children ? Give it now, and the children and boys will set about tying the bullocks' horns.' (4) When they have said this, the herdsman brings liquor in a cup and puts it down : ' I have brought this little drop of liquor, children ; drink a little each and then go to tie the bullocks' horns.' (5) When they have drunk the liquor they go to the house of the village priest to tie the bullocks' horns. When they have gone,

gētel kaṭṭu pelac ole cendar ; cender erod, 'ale pelac ayal mutteti nīr aru paryop puc, aru in baṭavin kēlul noḍik.'

(6) pokker erod pelac ayal mutteti nīr aru tittiti paryop patti kuli pēta, pēci kuli cakurtolti cenda ; ceni kuli baṭavin kēlul noḍita, kēl noḍie paryop ṭika cīra. (7) paryop ṭika cīyi kuli pelacin ayal baṭavin kēlul padra, kēlul paḍi kuli ole verək, gaḍin pokra ; 'kēlul noḍiten gaḍi, gētel in kaṭ be' enda. (8) aru gaḍin kēlul noḍie moṛki kaḍra. gaḍid ceni baṭavin gētel kaṭrad. 'ale pelac ayal ān gētel kaṭṭen in baṭavin, an poṭṭa andomo, ale anuṅ nāti cīrat be.' (9) atni pokkoḍ pelac ayal kētiti vercil doppeti perkuḷ, perkulti paycel patti kuli gaḍin mūdel mandac cīra. (10) gaḍid pedrad aru tan gappe uyi cappurad, cappi kuli kēti patti pelac ayalin lege veri kuli, 'o pelac ayal, an poṭṭa kindik pañoya, kindik cīyu lāgura.' (11) atni pokkoḍ pelac ayal kēti patti ole ṭannura, ṭanni kuli kindik vercil mari euder cīra, ciñō erod gaḍid patti tan gappe cappurad aru tan ole cendad.

(they say), 'Come, wife of the village priest, bring out some water in a basin and turmeric, and wash the feet of your bullock.'

(6) When they have said this, the wife of the village priest takes water in a basin and turmeric in a leaf basket and comes out ; having come out she goes to the cattle stall, and washes the feet of the bullock ; having washed them, she applies an auspicious mark with turmeric. (7) Having done this the wife of the village priest falls at the feet of the bullock ; when she has fallen at its feet and is going home, she says to the herdsman, 'I have washed the feet, herdsman, you tie the horns.' (8) And having washed the herdsman's feet she does obeisance. The herdsman goes and ties the bullock's horns : 'O wife of the village priest, I have tied the horns of your bullock, and my stomach is hungry ; are you going to give me something ?' (9) When he says this the wife of the village priest takes unhusked rice in a winnowing basket and husked rice in a leaf plate, and coins among the husked rice and places it in front of the herdsman. (10) The herdsman picks it up and pours it into his own basket ; having poured it in he comes near the wife of the village priest (and says) 'O wife of the village priest, my stomach is still not quite satisfied ; a little remains over to be given'. (11) On his saying this the wife of the village priest takes the winnowing basket and enters the house ; having entered she brings a little more rice and gives it to him. When she has given it the herdsman takes it and pours it in his own basket, and goes home.

(12) tan ole ceni kuli piḍtel gulay polub berkul piṭilec olekulti kaṭrar, kētal murtal jama olekulti gulay polub kaṭṭi kuli pōllar. eīkoḍ vadek kaṭṭi pōl kaḍrar, anatlē tuñurar. (13) pōka vēvoto eroḍ kelngul cekki tan tan ole rāba vendrar. ā cirieta pōka gaḍid baṭalin cāyi kuli baṭtel kōk uyrad. (14) uyi kuli cāva bēra eroḍel manden gōṭamti endurrad. endred eroḍ polubta lōg gōṭamti baṭalin endru verrar. (15) polubta lōg gōṭamti vēñer eroḍ gaḍid eke ok ṭakriti kelong cekkel mīdīl kolkul micac kuli endurrad.

(16) aru anatlē ok mutteti nīr aru ok kor pāpin bele endurrad. endred eroḍ polubto pelac manja veri kuli gōṭamti kor pāpin koṭitad; kototo eroḍ ā kor pāpin baṭalin mēdan bitram ṭinḍei kaḍrad. (17) ṭinḍted eroḍ, gaḍid mari ā kelong cekkel baṭalin tititad; titited eroḍ jama baṭal burlurav, aru it at cenek tam tam baṭalin cēk cēki tam tam ole valitar. (18) adin eke manden burlayter eni pokrar. manda burlov eroḍ tam tam ole cēk cēki uyrar. uñer

(12) Having gone to his own house, later, he ties the bullocks horns for the people of the whole village, in the houses of big and little, in all houses (including those) of widows and old women, and completes the task. By the time it gets dark he finishes, and then they sleep. (13) When morning has dawned they slice pumpkins and cook broth each in his own house. On the morning of that day the herdsman loosens the bullocks and takes them to the open field to tend them. (14) Having taken them, when it is lunch time, he brings the herd to the fold. When he has brought them the people of the village come to fetch their bullocks from the fold. (15) When the people of the village have come to the fold the herdsman mixes pumpkin slices, black gram (*Phaseolus radiatus*) and horse-gram (*Dolichos uniflorus*) and brings them.

(16) Then he brings water in a basin and a chicken. When he has brought them the man who is the village priest comes and makes the chicken peck (the grains) in the fold. When it has pecked he throws the chicken into the space between the bullocks. (17) When he has thrown it the herdsman feeds those pumpkin slices to the bullocks, and when he has fed them all the bullocks disperse. As they are moving in this direction and that, they drive the bullocks, shooing them on, each to his own house. (18) Of this they say 'They have dispersed the bullocks', and when the herd has dispersed they take them each to his own house. When they have taken them they

eroḍ tam tam ole kieṛi vey kieṛi rāba tam baṛalin tititar. (19) tititer eroḍ tām mari kieṛi vey rāba baṛalin titic ceṛṅguran vey rāba tām bele tindar ; tinder eroḍ tuṇurar.

(20) tuṇi kuli cikoḍ vēvoto eroḍ ok pun angocin paryop meykic ok kōḍulta baṛavin eiḅ banda kaṭrar, aru puccurar ; gulay polubta lōḅ kaṭ kaṭṭi puccurar. (21) puccer eroḍ gaḍid ok mutteti nīr aru ok baṛiya aru ok kor pāp patti kuli gāy gōṭamti cendad. (22) cended eroḍ ana mari gulay polubta lōḅ eiyan pāp anan eke mēdar. metter eroḍ ana gaḍid cenī kuli pelacin pokkumēd : 'ale pelac, i kor pāpin koṭic cī, ān eke eiḅ banda cāyuran.' (23) anatle pelac kēlul noḍi kuli kor pāpin koṭitad ; koṭoto eroḍ gāyul baṛal mēdan bitram ṭinḍci kaḍrad. (24) ṭinḍci kaṭṭed eroḍ anatle gaḍid cobbe lōḅin eiḅ bandel cāyurad ; virkited eroḍ polubta eiyan pāp gaḍin pokrar : 'ale gaḍid eiḅ banda virkitot, virkitanon nūti cīrat.' (25) gaḍid mari tan oleti ṭanditi mēl endri polubta lōḅuḅ cīrad : 'id mahapru polubta

feed their own bullocks in their own houses with boiled rice and vegetable soup mixed with various ingredients. (19) When they have fed them with this, they themselves eat the remaining rice and stew. Having eaten it they go to sleep.

(20) Having slept, when the night has dawned, they rub a new cloth with turmeric and bind the horns of a horned bullock. Then they bring it out. The people of the whole village tie the horns of their bullocks and bring them out. (21) When they have brought them out, the herdsman takes water in a basin, a stick, and a chicken, and goes to the cow fold. (22) When he has gone, all the peoples of the village, old and young, are there. While they are there, the herdsman goes to the village priest and says : 'Come, village priest, make this chicken peck, and I will untie the binding of the horns. (23) Then the village priest having washed its feet makes the chicken peck. When it has pecked he throws it into the space between the cows and bullocks. (24) When he has thrown it the herdsman unties the fastenings of the horns for all the people. When he has loosened them the old and young people of the village say to the herdsman, 'Now, herdsman, you have loosened the binding of the horns, are you going to give us something in connection with the untying.' (25) Then the herdsman brings liquor from his house in a cup, and gives it to the people of the village : 'This, honourable sirs, old and young people of the village, I have given in

ciyan pāp ciy banda cāyurano ciñen ; tōre erko peñot erko, ciñen ' adi per polubta ciyan pāp ā mēlin unḍar.

(26) ciy banda cāyi kuli piḍtel gaḍin ole ciy bandekulin patti kuli uy cīrar : ' cūr be gaḍid, ammot pōloto, ebe aycilo mēda ; vālaki aycilin ulcic kuli unṭic kaḍ gaḍi mēlin.' (27) atni pokker eroḍ gaḍid per olekul olekul cullad : ' verur re aycilo, ān gaḍi mēl cīmeten, unung verur.' (28) pokked eroḍ av per polubto aycil kētti kuñeti vercil patti gaḍi mēl unung cendav ; cendov eroḍ gaḍid cōreti mutteti aycilug gaḍi mēl puc cīrad. (29) pucced eroḍ aycil per pokkurav : ' ō gaḍid inen eke kunti cipṛiti roje dīna ciñom, amug eke inen in ciñot.' (30) eni kuli gaḍin gappeti kētto vereilin cap cīrav ; gaḍin cīran mēl aycil unḍav.

(31) gaḍi mēl uni kuli, ' paḍcil mācil ēaduran kurralin caṭ kaḍur ; anatle paḍcil mācil euter eri kuli tamug tamug kaṛcil kural baṭṭi

connection with the loosening of the binding of the horns ; whether it is little or much, I have given it.' Then the old and young people of the village drink that liquor.

(26) After having untied the binding of the horns, they take the bindings which were put on the horns to the house of the herdsman, and give them to him : ' Look, herdsman, our part is finished, now it is the turn of the women ; quickly make the women assemble and give them the herdsman's liquor to drink.' (27) When they have said this the herdsman goes round each house : ' Come, women, I am giving the herdsman's liquor, come to drink it.' (28) When he has said this the women of the village, taking unhusked rice in winnows and baskets, go to drink the herdsman's liquor, and the herdsman brings out liquor in a pot and a jug and gives it to the women. (29) When he has done so the women say, ' O herdsman, we have given to you daily in dish and leaf cup ; to-day you have given to us.' (30) Saying this they pour the rice from their winnowing baskets into the herdsman's basket. The women drink the liquor given by the herdsman.

(31) Having drunk the herdsman's liquor, (they say), ' Boys and girls, kindle the fire for the *kural* which is to be danced ; then, boys and girls, having made your plans, come, carrying on his shoulders each for himself firewood to the dancing ground ; when you have come, there, on the ground where the *kural* is danced, let it be burnt.'

kāñi verur ; veñor eroḍ ana kural baṭṭi caṭṭu erko.' (32) piḍṭel murtacil pāṭel pāḍurav, paḍcil mācil ilecil ilenkuḷ ēndurar. (33) ēndi paṇḍer eroḍ mācil paḍcil kaṇcil kuṇac kuli kiccoḍ tudrar ; mācil tuttov eroḍ paḍcil kie podi ēndurar, kie eke ciṭra. (34) kie ciṭoto eroḍ mācil eke nirkitav, kie niroto eroḍ paḍcil mari ēndurar kie podi ; mācil muppoṭ nirkitav, paḍcil muppoṭ ciṭitar. (35) ciṭoto eroḍ mācilin ciruṇ paḍcil meykitar, mācil eke paḍcilin meykitaṇ. meykic paṇḍer eroḍ piḍṭel vēvoto eroḍ pōka nīr tel nīr mīyu cendar. (36) cender eroḍ nīr mīrar, mīyi kuli, tam tam ole veri kuli, 'ine ām kurali caṭṭi tindom.'

C

(1) Pūbarto lōg ciyan pāp pelackuḷ boṇkakul kicceker mājikul kotvaḷkuḷ ciṇ pallit polubṭo āṭṭi verrar, aru ciṇ pallit pelacin kūyurar. (2) kūyer eroḍ pokkurar pūbarto ciyaukuḷ : 'ō pelac, amuṇ eke pūbarto maṇḍey āṭ pottid cunḍei ci.' (3) ciṇ pallit pelac pokrad : 'kiṇḍik mēl aru ok medi pottid aru iṇḍu puṇuḷ endrur.' (4) pokked

(32) Then the old women sing songs ; the boys and girls, young women and young men, dance. (33) When they are tired of dancing, the boys and girls heap up the firewood and light it with fire. When the girls have kindled it the boys dance on the fire, and the fire is extinguished. (34) When the fire is extinguished, the girls light it again, and when it is alight, the boys dance on the fire again. The girls light the fire three times and the boys put it out three times. (35) When it is (finally) extinguished, the boys rub the girls with charcoal, and the girls do the same to the boys. When they are tired of this, when it has dawned, in the morning they go to the water to bathe. (36) Having gone there they bathe, and having bathed and come each to his own house, (they say) 'We have burnt the fire for the *kural* dance, and eaten.'

C

(1) The people of Pūbar (Maoli Padar), grown-ups and children, village priests, cooks, fire-kindlers, village headmen and watchmen, come to the market place in the village of Ciṇ Palli, and summon the village priest of Ciṇ Palli. (2) When they have called him the seniors of Pūbar say : 'O village priest, take round the twig for us for the festival-market at Pūbar.' (3) He replies : 'Bring a little liquor and a mango twig and two flowers.' (4) When he says this the

eroḍ pūbarto lōg mēl aru pottid aru puvul endri cirar, endri āṭ pācreti uyrar ; uyi kuli ana paḍ cājurar, āṭ pācreti. (5) ana mari ciṅ pallit pelac puvin aru mēlin baṭ cājuran toka pottidin maṇḍay-taḍ ; maṇḍac kuli puvulin ṭiṇḍtaḍ mēlin tipaytaḍ, tipac kuli tān bele unḍaḍ.

(6) unḍeḍ eroḍ medi cella cunṭitaḍ, cunṭio kuli āṭ bitram medi cella patti cendaḍ ; ceni kuli keyti cella patraḍ, aru podi etitaḍ. (7) aru pokrad ki ' cenovar ciric Pūbarto maṇḍey āṭ āy ' eni kūyuraḍ. (8) kūyed eroḍ cenvar ciric aycil aycil maṇḍey baṭṭi perkul kucca bakkel cenayel patti kuli āṭṭi cendaḍ ; patti kuli maṇḍey pācreti aycil aycil undrav. cenvar ciric kube lōg undrav. (9) ā cenvar ciric pōka bertu guḷiti ciyan ciyan pūbarto lōg jama cendaḍ, aru bertu guḷiti cēva cājurar ; ciyan ciyan cūṭ cūṭi mēḍar. (10) ' ām eke ino cenvar āṭ untitom ' eni kuli vēḍidin pokrar ; inet dinom ciric, cenvar ciric ḍḷḷora ciyu erra ' eni ūburar ; ūber eroḍ ole verrar.

(11) ok cenvarug mari majipallil kotvaker topetil biren-pallil

people of Pūbar bring liquor, a twig and flowers and give them to him. They bring them and take them to the place where the market is laid out. Having taken them they make a place in the market area. (5) There the priest of Ciṅ Palli puts down the flower, the liquor and the twig where the market place is being prepared ; having done so he throws the flowers and pours out some liquor ; having poured some out he himself drinks liquor.

(6) When he has drunk, he lifts up the mango branch, and holding it goes to the middle of the market place ; going he holds the branch in his hand and raises it aloft. (7) And he says : ' The festival-market at Pūbar will be on Saturday,' so he calls. (8) When he has called, on Saturday, women from various places, taking husked rice, vegetables, cakes, chick peas, go to the market on the festival ground ; taking (their wares) the women sit down in the festival area. On Saturday many people sit. (9) On the morning of that Saturday all the senior people of Pūbar go to the temple, and do worship in the temple. All the senior people are looking on. ' To-day we have made the Saturday market sit,' so they say to the god, ' on this day, Saturday a drum-performance is to be given.' So they say and then go home.

(11) On the next Saturday the people of Majipalli, Kotvak,

kībaker ciṇṇallil nendraker rēṅgaker kamaker kākalgūṇel iṇṇeṭ lōg cenvar ciric verrar. (12) cenvar ciric cenvar āṭ maṇḍey pācreti undi mēḍar. anan ok maṇḍey pācreti ok baska kel mēḍa; anan eke ok ḍōla medi pottid kellin podi iḍrar. (13) kelor olet mēl māli olet pū endri mēḍar, aru ī jama lōg ana pū aru bakka ṭiṇḍtar, pakavoṇa cājurar. (14) pakavoṇa cājer eroḍ ḍōlen aru pottidin pūbarto pelac tulakulug cunṭic ciṇḍar. cunṭic ciṇḍed eroḍ, tulakul ḍōlen uṭitar aru pottidin paṭrar. (15) ḍōlen uṭic kuli āṭ bitram cendar, aru āṭ bitram ceni kuli ḍōlen aṭrar pottidin cunḍitar; aru pokrar, 'ino dinom ciric maṇḍey āy' eni kūyurar.

(16) ticer cenvarug ā jama lōg vēṇḍidin endurrar, aru manjakul, jama ēnduran lōg ḍōla aṭran lōg cāj kaṭṭi kuli, baṇiyel patti kuli ēṇḍ ēṇḍi maṇḍey baṭṭi verrar. (17) ā jama lōg uljer eroḍ maṇḍey baṭṭi bertu guḍiti bertu murtalin endurrar. (18) endrer eroḍ baṇiyel ciṇḍitar; ī jama lōg mīci kuli maṇḍeyin ciṇḍurar. ciṇḍer eroḍ (muṇṇoṭ ciṇḍurar) tam tam paḍṭi ēṇḍurar.

Topeti, Birenṇalli, Kībāk, Ciṇṇalli, Nendrak, Rengak, Kamak and Kākalgūṇa, so many people come on Saturday. (12) On Saturday they sit down in the festival area of the Saturday market. There in the festival area there is a stone for worship. There they place a drum, and a mango twig on the stone. (13) They have brought liquor from the house of the distiller and flowers from the house of the gardener, and all these people throw flowers and cakes there, make an offering of food to the god. (14) When they have done so the village priest of Pūbar lifts up the drum and the twig and gives them to the weavers. When he has done so, the weavers suspend the drum, and hold the twig. (15) Having suspended the drum they go inside the market, and having entered the market, they beat the drum and take round the twig; and they say 'the festival is to-day', so they call.

(16) On the third Saturday all those people bring the god, and the men, all the people who are dancing, and all the people who are beating the drum, make a seat for carrying the god and holding sticks come to the festival place dancing all the way. (17) When all those people have assembled, they bring the Great Old Woman from the temple to the festival ground. (18) When they have brought her they carry the sticks round her. All these people joining together circulate the festival. When they have done so (they circulate three times), they dance each in their own place.

VIII

(1) Ok cenaya dora mēdid ge macuria dora mēdid ge. ōnug eke coy jan cindul mēdir. coyjan cindul menek coy neliñti tan tãta cay cended. (2) cay cenek ā doren ađey ok pāpug mēnti mēdu. tan mayid cayranug dora ayal aru. (3) arem eke poŭteti mēdan pāp ūbemed ge; 'In naŭ armot iya, In bele ā cengeni cayrat be.' (4) ātek inari tan iya dora ayal pokkumo: 'o ho, ingoŭ coy jan cindulin ongen, Iten ūba mēdir; eben eke an poŭteti nātung ūbomo?' (5) piđtel ā poŭta bitramto pāp pokkumed: 'In naŭ kiciakmot?; ān jenmođ In cayrat be, anin jeŭko janınak, dina pūroto; an pidir Cārunđev kōc āy, ān jenmođ In cayrat.'

(6) atni menuŭ menuŭ nov neliñ errav ge. nov mayna eñov erođ pāke āvtar cājurad be; pāke āvtar cājed erođ doren ađey cay cenda. (7) piđtel, 'id nãto gaudal āy, piyu veñed eruđ pīrad, cayu veñed erođ cayrad; ān poreyci cūŭran,' eni berto tandil pokra. (8) pokoto erođ bođ kudra; kuttur evođ bođ kudra, kedbođ kudođ

VIII

(1) There was a merchant who sold chick peas and pulse. He had six sons, and in the sixth month (after another was conceived) the father died. (2) When he died the wife of that merchant was pregnant with another child. On her husband's death the wife of the merchant wept. (3) As she wept the child in the womb spoke: 'Why are you weeping, mother; you too will die along with him.' (4) Then his mother, the merchant's wife, said: 'O ho! I have carried as many as six children, and they did not speak like this: what is this that speaks in my belly?' (5) Afterwards the child in the womb spoke: 'Why are you lamenting? When I am born you will die, quickly give birth to me, the time is fulfilled. My name is Cārunđev Kōc; when I am born you will die.'

(6) Things being like this nine months passed, and after nine months the child emerged from his mother's side, and the merchant's wife died. Then the wife of his eldest brother said: 'What pity is this, if he has come to live he will live, if he has come to die he will die; I will look after him.' Saying so she cut the naval string; she cut the navel string with a blade of darbha grass, (because) when she used a knife it would not cut. When they had cut it they washed

valja mēdu ge. kuttov eroḍ vētan nīr taṭuran nīr cappov ge mītov ge, mītov eroḍ ir dāben muy dāben uyrav ge. (9) uñov eroḍ, 'gurgonḍ eni tuñ pāpa, andkuḍ eni un'; inenug inenug nov dina errav ge. (10) eñov eroḍ boḍḍin boḍ kuṛubti timburtar. polub ciyan ciyan murtacilin endurrar.

(11) endrer eroḍ boḍ ney murtacilug cīrar. ciñer eroḍ neyoḍ ā pāpin morpitav : 'am akaṭi muttak murtal eri kuli pī pāpa' eni pokrav. (12) merpitov eroḍ pokkov eroḍ cenaya doren eindul boḍ māl endurrar. endrer eroḍ murtacilug cākek cākek cīrar. (13) ciñer eroḍ, 'ōn pidir iḍ kaḍur' eni pokrav. 'ōn pidirin ete iḍraṁ ; ōḍ go poṭṭeti menek tan pidir patted mēdad, "an pidir Cāruṇḍev Kōc āy" eni pokked mēdad,' eni tandil pokra. (14) pokoto eroḍ, 'ayci pidir menko' eni pokrav. pokkov eroḍ māl vey rūba kucca tindav. ceṭi pōloto. (15) pōka āḍek vētan nīr taṭuran nīr cūdurān nīr, neyga paryop, cin cin dīṭa ney pāḥa pōkal merpitu nīr pōkal mītu merpito eroḍ mīto eroḍ rājhaṭ devhaṭ candumel ge ; candu candu coy berek cāt berek errav ge.

(the child) with lukewarm water and hot water, and took him to a house of two and three stories. (9) When they had taken him there, (they said) : ' When sleep comes, sleep, baby, when thirst comes, drink.' Thus nine days passed. (10) Then they concealed the navel in the navel-hole, and fetched all the senior old women of the village.

(11) Having brought them they gave the navel oil to the old women, and they rubbed the child with the oil. They said, ' Grow up to become old as we are old men and women, and live, baby.' (12) Then the sons of the merchant brought the navel liquor, and gave a sip each to the old women. (13) When they had given it they said, ' Give him a name.' The eldest brother's wife said, ' How can we give him a name ; he got his own name while he was in the womb, and said, " My name is Cāruṇḍev Kōc ".' (14) ' Then let his name be so ' they said, and consumed liquor, boiled rice, soup and vegetables. The ceremony of the sixth day finished. (15) Morning and evening (they washed him with) hot water, warm water and cold water, and at milk time they rubbed him with powdered turmeric and a little castor oil. When they had done so, he grew like a king or a god, and as he was growing up, six or seven years went by.

(16) cāt berek eñov eroḍ tan coy jan tolenkulin pokrid ge : ‘ anuḡ eke ṭoyela kaṭ ciyur, kindri kaṭ ciyur dāda ’ eni pokrad. (17) pokked eroḍ kindri ḍāḍi ṭoyela ḍāḍi kattu cendar. keñil cōrtan kindri ḍāḍi codda cōrtan ṭoyela ḍāḍi katrar. katter eroḍ kindri ḍāḍin ṭoyela ḍāḍin endurrar ir ḍāben muy ḍāben. (18) endrer eroḍ ṭoyela kaṭ cīrar kindri kaṭ cīrar. kaṭ ciñer eroḍ ‘ inuḡ pōboto pāpa ’ endar, ‘ inuḡ tūnoto pāpa ’ endar. ḍḍ ṭoyela kie cūṛad ge, kindri kie cūṛad ge. (19) kindri kie cūṛed eroḍ ṭoyela kie cūṛed eroḍ, ‘ inuḡ pōboto pāpa ’ mari endar toler. etter eroḍ, ‘ nāteg mari pōbaya nāteg mari eraya, anuḡ eke pōboto anuḡ eke nenget eño ’ eni pokked. (20) ir ḍāben uyrad ge muy ḍāben uyrad ge. ḍābor ūcal ūñirid ge girr ūcal ūñiridge, kindri kicci mēdid ge, ṭoyela kicci mēdid ge.

(21) pēla pōkal erem erem girr ūcal ūñirid ge nīr pōkal erem erem ḍābor ūcal ūñiridge ; poṭṭen cinta cāja mēdid ge. (22) berto tandil pokkura ge : ‘ ver pāpa ver, giv ṭorḍa tinuḡ, ver pāpa ver pēl ṭorḍa tinuḡ. (23) menuḡ menuḡ kōriti pēpa mēdid ge pāvti pēpa

(16) After six years he said to his six brothers, ‘ Construct for me (the musical instruments called) *ṭoyela* and *kindri*.’ (17) When he had said this, they went to cut the wooden frames of the *ṭoyela* and *kindri*. They cut a frame for the *kindri* which was dripping with red ants, and a frame for the *ṭoyela* which was dripping with black ants, and brought them to the house of two and three stories. (18) Having brought them they constructed the *ṭoyela* and *kindri* and gave them to him. They said, ‘ It suits you, child, it is fitting to you.’ He tried plucking the strings of the *ṭoyela* and *kindri*. (19) Having done so, his brothers again said, ‘ It suits you, child.’ He replied, ‘ Why should it not suit me, why should it not do ? Verily it suits me, verily it is good for me.’ (20) He took them to the house of three and four stories. He was swinging on the *ḍābor* and *girr* swings, he was plucking the strings of the *kindri* and *ṭoyela*.

(21) Whenever it was time for milk he used to swing on the *girr* swing, whenever it was water time he used to swing on the *ḍābor* swing. He did not think of his stomach. (22) His eldest brother's wife said, ‘ Come, child, come to eat pudding made with ghee ; come, child, come to eat pudding made with milk.’ (23) As things went on like this he did not go outside, he did not go out into the

mëdid ge ; kor pī catipa mëdid ge pend pī catipa mëdid ge. menug menug bāra berek erruvge, tēra berek erruv ge.

(24) coy jan toler manomti nāngil uñer. ōr pokker, 'ine pāp cāva enderpeked ; rojedina ir dāben dābar ūcalti ūñ ūñi girr ūcal ūñ ūñi mëdad ; inen amug cāva enderpeked manomti.' (25) atni pokkođ cāva bēra erra ge. cāva bēra erođ tandilov cāva jōfi cīrav ge. jōr ciñov erođ kindri dādi űoyela dādi patrad ge, patti kuli cāva kāñurad ge ; kāñed erođ coy jan tolerin lego kāñi kuli uyrad ge. (26) uñed erođ, 'verur, dāda, cāva unug' eni pokkurad ge uyi mëdid ge gula kipren vey kolor kerben cāva līti kerben nīr, jōr ciyi mëduv ge tandilov. (27) uñed erođ pokked erođ, toler nāngil nitic kađrar āru cāva unug verrar. veñer erođ, 'eñot cāva endred mëdad ī pađic, eñotin unđam be tindam be, eñot nīrin key nođram be' eni pokrar. (28) pidtel pađic pokrad, 'ale un bele, cūřur nī.' atni pokked erođ tolenkul pokrar ki, 'cen đendlik cāva unu arre nāngil pat' eni pokrar. (29) atni pokker erođ ōđ nāngil pattu cended, cended erođ pokked ki, 'cūř cūř re akir pořeyat bařavine, ok nāngil celaypođ

road ; he did not step on hen's dirt, he did not step on pig's dirt. In this way twelve years passed, thirteen years passed.

(24) The six brothers took the plough to the field. They said, 'To-day let the child bring our gruel. All the time he is in the house of two stories, swinging on his *dābar* swing, swinging on his *girr* swing. To-day let him bring the gruel to the field for us.' (25) After they had said this it became time for gruel, and his brothers' wives mixed the gruel and gave it to him. Taking his *kindri* and *űoyela* he lifted the gruel on his shoulder, and, carrying it, took it to his six brothers. (26) When he had taken it he said, 'Come, elder brothers, to drink your gruel.' His brothers' wives had given him, and he had brought, boiled rice in a snails shell, gruel in a crane's egg, and water in the egg of a *līti* bird. (27) When he had brought it and spoken to them, his brothers stopped the plough and came to drink their gruel. When they had come they said, 'How much gruel has this boy brought, how much shall we drink and eat, with how much water shall we wash our hands.' (28) Then the boy said, 'Come on, drink it, don't look at it' and his brothers said, 'Go and take the plough for a little while until we have drunk it.' (29) He went to take hold of the plough, and having gone there said, 'Look, look, *akir pořeyat* (= ?) bullock, when I make one plough move, let all

jama nāngilul celokov 'eni pokrad aru nāngili celac kađrad. (30) celac kaŕŕed erođ coy goŕa nāngilul uŕi errav. nāngilul uŕi erek tăn eke undi kuli ŕoyela kic kici mēdad. cāva unuđ unuđ kube nēdil uŕi erra. cāva uni culci cūŕrar : jama manom uŕi eri mēda.

(31) I coy jan toler mari kucer errar : 'pōkaŕi ām uŕom iŕot uŕu eroya, āru unded mēdad aru tănı uŕi ermo' eni pokrar ; 'ūd go amin etođ bele iđada ; ōnin etni bele cāji anđkic kađar' eni coy jan toler ŕiburar. (32) ŕiber erođ nāngil cāyu cendar. nāngil cāyi, 'jama kelngamulin in kāñ' endar, 'kāñakod inin ām tapram.' ōd per kāñada, ōnin eke baŕiyelođ taprar. (33) cañed erođ nāngil korti timburei burđac kađrar. kađul ōn poti potki kađrar, potki kaŕŕer erođ ole verrar. (34) veñer erođ berto ayal (pađcin tandil), 'o ho, etođi ŕti cena manja āy, ōni nāteg kŕy' uñer ; ōnin etni bele cājer be' eni ad bicarukmo. bicarpek tam mayid nāmayidkul nāngil kocilti veñer. veñer agi 'bābu nāñ verada, etc cño ?' 'verrid go pottel pottel nŕ pāvođ' eni pokrar.

the ploughs move,' and he set a plough going. (30) When he did so, six ploughs ploughed, and while they were doing so, he sat and plucked the strings of his *ŕoyela*. While they were drinking their gruel much land was ploughed. Having drunk the gruel they got up and looked : the whole field had been ploughed.

(31) These six brothers then became jealous : 'In the morning we ploughed and it was not possible to plough so much, and he sits down and it ploughs itself,' they said ; 'this one will never give us a chance, let us kill him by some means or other' ; so the six brothers talked. (32) When they had talked they went to unyoke the plough and having done so they said, 'You carry on your shoulder all the yokes ; if you do not carry them we will kill you. He did not carry them, and they killed him with sticks. (33) When he was dead, they concealed him in the hollow left by the plough and covered him over (with earth). They picked up sods and piled them on him and then came home. (34) When they came the eldest brother's wife was thinking : 'O ho ! He is a man who never goes anywhere, why did they summon and take him ? They have done something to him.' As she was thinking (like this) they came, and when they came (she said), 'Why does his worship not come, what has happened ?' They replied, 'He was coming behind on the path by the water.'

(35) adin jivom mandaya. verranug verrano cūṛi kuli jivom mandakanug manomel tūloto. tūloto aru kaṇḍto, ina kaṇḍto ana kaṇḍto. (36) kaṇḍpek nāṅgil korti kaḍul burḍac mettov. kaḍulin kodac cūṛoto, anan eke paḍic pāp cayi mēḍid. (37) paḍic pāpin cunṭito, cunṭic kuli kavvgilti pattoto, patti kuli aṣu muriayto. sāt gōṭa pakṭa sāt gōṭa cikoḍ rōn paḍi aṣmo. (38) aṣein eke mādev pārvati aṣran polla vetter go. ōr eke mādev pārvatikul citi juva enkurir ge. ad eke pārvati vetto ge, aru veni kuli mādevin pokoto ge, 'cūṛur nu, mādev, maji purti nāto rōn paṭto mēda' eni pokra ge. (39) 'in nāto andar paṭto mēda agi in bulkakmot'. 'era era veni ān bulkaypana' enek vetter ge iruli. vetter eroḍ edromta mur kavra cājurar ge. (40) cājer eroḍ, 'cen re kavrene, maji purti nāto rōn paṭto mēda eni cūṛi ver.' atni pokkek kavra eke maji purti 'kav' eni verra go. (41) maji purti veṇo eroḍ paḍein taulil kavvgilti patti menek cūṛa, "kav" eni verra. (42) 'kav' enek, 'nāṅg "kav" endat re kavrene; au nāmayidin jivom menok vey tini ḍoppa

(35) Her heart was not at ease. Having looked out for his coming, since her heart was not at ease, she ran to the field. She ran and searched; she searched here, she searched there. (36) As she searched (she noticed that) sods were piled up in the hollow left by the plough. She tore away the sods and looked: there the child was lying dead. (37) She lifted up the baby boy and took him in her lap, and holding him began to weep. For seven nights and seven days she lamented and wept. (38) As she wept Mahādeva and Pārvati heard the sound of her weeping. They were playing dice, and Pārvati heard it and said to Mahādeva 'Look, Mahādeva, some woman has fallen to weeping'. (39) 'What confusion has come upon you that you make such a mistake.' 'No, no, I have heard it and I make no mistake.' When she said this both heard it, and when they had heard it they made a crow from the dirt on (Mahādeva's) chest. (40) Having made it they said, 'Go, crow, in the middle world some woman has fallen to weeping; having seen it come back,' and the crow went to the middle world saying 'kav'. (41) When he arrived in the middle world the eldest brother's wife was holding the boy in her lap, and he saw her; saying 'kav' he came. (42) When he said 'kav' she said 'Why do you say "kav", O crow; if my brother-in-law were alive he would have eaten boiled rice and thrown away the leaf plate, and you could have picked up the remains and eaten

tindei pitur pedi tindut min.' atni pokkek kavra eke upor purti mādev pārvin ka kabir uya ge. (43) 'kav' eni cendo eroḍ 'eten eño mēda, re kavra, maji purti eten eño mēda; amin pok.'

(44) 'ana nāti eraya, pāpkul go enkumer' eni tēg kaḍra. atni menug menug rōn paḍranon mari bele mādev pārvinikul vendar ge. (43) 'cūf ne mādev, maji purti añot rōn paṭṭo mēda, venur nī' enda. etto eroḍ vendar ge, venikuli kaparta murrin māji bōvra cāji kuli, 'maji purti cūru cen, nāto rōn paṭṭo mēda, cūri ver' eni codta. (46) codto eroḍ maji purti verra māji bōvra. tandil ā paḍcin eke kavngilti patti menek, bōvra eke ā legaḍ 'būg' eni verra. (47) verem cūroḍ paḍcin tandil, 'nāto re bōvrene, an pāpin jivom eroḍ duṛnga tappi mēdid min, duṛnga pūti undrut min; an nāmāyid cay cended, nātel undrat gaṭ.' (48) atni pokkoḍ māji bōvra upor purti cenda. cenī kuli mādev pārvinikulin pokra ge ki, 'ayal ok pāpin oloto mēda, āru undoto mēda, āru aṛmo; sāt pakṭa sāt cikkoḍ eño mēda kavngilti patti aṛmo.'

them. When she spoke like this, the crow went to inform Mahādeva and Pārvin in the upper world. (43) When he had gone, saying 'kav' (they asked him), 'What has happened, crow, what has happened in the middle world? Tell us.'

(44) The crow lied, saying, 'There is nothing there, only children are playing. Things being so, Mahādeva and Pārvin again heard the weeping. (45) (Pārvin) said, 'Look, Mahādeva, in the middle world there is so much weeping, listen.' They listened, and making a black bee from the dirt on her forehead, she sent him, saying 'Go to the middle world to see what has fallen to weeping, and having seen, come back'. (46) The black bee went to the middle world. While the oldest brother's wife was holding that boy in her lap, the bee came near her saying 'būg'. (47) When he came, and the boy's eldest brother's wife saw him, (she said), 'What is it, bee? If my child were alive he would have planted dolichos beans, and you could have settled on the flower of the bean. My brother-in-law is dead, where can you sit.' (48) When she had spoken like this, the black bee went to the upper world, and said to Mahādeva and Pārvin, 'A woman is embracing a child, and sitting, and weeping. For seven days and seven nights now she has been holding him in her lap and weeping.'

(49) atni pokkek, 'cen re pelac banḍurine, tag nkip.' ā pelac banḍur per tag nkip ok tiv ipkita ok tiv cotita. (50) cotito eroḍ mādev iḡurad ge, iḡi kuli cūḡrad ge. 'eten eño aḡi in pattot mēdat'; 'araya eke, tan tolenkul inin anḡkiter.' (51) 'pāpin deḡḡik cāy ci.' eni pokkuraḍ mādev. pokked eroḍ tandil pokra ki, 'ān ebe nāḡ cāyuran, sāt cīkoḍ sāt pakṡa patten mēdan, inī anot bele jivom cenko,' eni pokra. (52) atni pokoto eroḍ mādev pokrad ki, 'in nāmāyin jivom cūḡrat eroḍ deḡḡik cāy ci.' pokked eroḍ kavḡḡilti gucac cāyura. cāyoto eroḍ mādev per bēt baḡiyen toḡitad. (53) toḡited eroḍ deḡḡik meni jivom paḡrad; jivom paṡṡed eroḍ ā pāp pokrad ki, 'ān ina eteti iñot komāḡle tuñen.' (54) atni pokked eroḍ tan tandil, 'in go nenḡet tuñi mettot; in tolenkul inin eke anḡkie metter' eni pokra. (55) 'ēḍ ēḍ āy' eni toṡita mādevin; 'ēḍ āy eni ān punan' eni paḡic pokrad. (56) ātek mari mādev nān endud ki, 'ōn nātoti bele mēḡa eroḍ, endru cen' eni tandilin mādev pokrad. (57) tandil pokra ki, 'ōnug mari nātot nāy eño mēḡa' eni pokra. 'cen nī, nāti bele lōva kāḡa mēḡa ender; anan eke ān jivom tap cīran' eni mādev pokrad. (58) pokked eroḍ tandil per tan ole tūla,

(49) Thereupon Mahādeva said, 'Go, spider, and extend a thread.' The spider extended a thread, sending one thread up and one thread down. (50) Then Mahādeva descended, and having descended he saw. 'What has happened that you are holding him.' 'It is nothing; his brothers have killed this boy.' (51) 'Let go of the child for a moment' said Mahādeva. The eldest brother's wife said: 'Why should I let go of him now; for seven nights and seven days I have held him, here let my life also depart.' (52) Mahādeva said, 'If you are going to see your brother-in-law alive, let go of him for a little while.' When he had said this, she loosened him a little from her embrace, and Mahādeva made him touch a cane stick. (53) Shortly after he had made him touch it, the boy came to life, and said, 'How have I slept for so long here.' (54) His eldest brother's wife said, 'You were well asleep indeed; your brothers had killed you.' (55) She pointed to Mahādeva and said, 'Who is he,' and the boy said, 'I do not know who he is.' (56) Then Mahādeva said to the eldest brother's wife, 'If there is anything belonging to him, go and fetch it.' (57) She replied, 'Why should there be anything belonging to him.' Mahādeva said, 'Go, will you not, bring some kind of iron knife, and I will put his life in it.' (58) The eldest brother's wife

tūli kuli tan oleti kāḍen pucci endurra, endri kuli mādevug kāḍen cīra. ciño eroḍ kāḍeti jivom iḍ cīrad. (59) 'i kāḍa reca metto eroḍ in jivom recaṭ mēda' eni mādev paḍcin pokrad; 'inatlo in cayata' eni mādev pokrad. pokked eroḍ upor purti cen kaḍrad, māyi cendad.

(60) māyi cended eroḍ paḍic pokkurad ki, 'anin go an dāder andkic kaṭṭer, ān eke ole verana' eni paḍic pokrad. (61) atni pokked eroḍ tandil nān euda ki, 'ebe in verata eroḍ ān eten eri mēḍan be' eni tandil pokra. (62) 'ebe ān innoḍ verana; in ettel bele āre belo annel cūrutut, vertut. ān eke dēca niker eri cendan' eni tandilin pokkumed, 'in olek cen be.' (63) āru pokked ki, 'ān ebe cayana be, cayi metten eben eke in jivom paṭṭitot; ebe ān etoḍi cayana be, etoḍ bele in anin cūrutut.' (64) atni pokked eroḍ tandil kiciac kiciac ole cen kaḍra. cendo eroḍ ā paḍic per nikren eri cenmed.

(65) nikren ori cenek eke pāvti ok pered mēḍu ge. anan eke peredti ok iḍil cumran mañja mēḍid ge. ōḍ ok kēloḍ eke peredin ketti kuli nīr ninḍkoḍel iḍil oygi oygi cumrid ge. (66) anan eke i pāp i kōc ēdurad ge, ēḍed eroḍ iḍil cumran mañjen pokrad ge: 'o ho

ran to her house, took out a knife, and brought it, and gave it to Mahādeva. When she had given it he put the boy's life in the knife. (59) 'As long as this knife is alright, your life will be alright' he said to the boy; 'from now on you will not die.' Having spoken so he went to the upper world and disappeared.

(60) When he had disappeared and gone the boy said, 'My brothers killed me, so I will not go home. (61) When he had spoken like this his eldest brother's wife said, 'If you will not come now, what is going to happen to me?' (62) 'I will not come with you now; at some time or other somewhere or other you may see me and come to me; you go home now' he said. (63) And he said, 'Now I will not die; just now I was dead and you made me come to life; now I will never die, at some time you may see me.' (64) The eldest brother's wife went home lamenting, and when she had gone the boy left the district.

(65) While he was going along in foreign country, on his way there was a river. There in the river there was a man catching crabs. He was obstructing the river with his leg, and when the water drained away he was putting in his hand and catching crabs. (66) There this child, this king, arrived, and said to the man catching crabs; 'O ho! this man is a *kyatriya*; with one thigh he has

re, ūd ok cetri, ok kudunoḍ pered kaṭṭed mēdad, āru eke nūr
 minḍkoto aḡi iḍḍilin oygi oygi cummumēd.' (67) atni pokked eroḍ
 iḍḍil oyguran manja pokked ki, 'ān nāto cetrin āy, āren ale
 Cāruṇḍev Kōc mēdad ge, pāke āvtar cājed mēdad ge, ōḍ āy cetri,'
 eni iḍḍil cumran manja pokrad ge. (68) atni pokked eroḍ cāruṇḍev
 kōc pokrad ge, 'ān āy eke' eni pokked. (69) pokked eroḍ iḍḍil
 cumran manja pokkuraḍ ki, 'āt ceṇnot guru, ān bele innoḍ verran'
 eni pokkuraḍ. (70) cāruṇḍev kōc pokkuraḍ ki, 'In nāp annoḍ verrat;
 In ge cēpal vāpug iḍḍil cummu jivna cāja veṇot mēdat.' iḍḍil cumran
 manja pokrad ki, 'cila cila, āni bele verran' eni pokrad. (71) pokked
 eroḍ, 'anneṭ vermen In' pok cāpraḍ, pokkoḍ bele iḍḍil cumran manja
 mānada 'āni bele innoḍi verran' eni ceṇge ceṇmer ge irul eri.

(72) ceṇuḡ ceṇuḡ ok peredti ok manja bēṭurir ge. anau eke ā
 manja peredti ok ēnun kiṭṭeti patti mēḍid ge, āru ok ēnun minḍcubti
 kōci kuli peredti ṭinḍei mēḍid ge. (73) ṭinḍei manek cāruṇḍev kōc
 āru iḍḍil cumran manja ēder ge, āru pokker ge ki, 'o ho re, ūd ok
 cetri ok ēnun eke kiṭṭeti patted mēdad, ok ēnun eke minḍcub kōci
 ṭinḍed mēdad, ūd ok uāto cetri āy' eni pokkuraḍ. (74) ātek mari
 minḍcub kaḍran manja pokrad ge ki, 'ān nāto cetrin āy; āren ale

obstructed the river, and when the water becomes low his is catching
 crabs by pulling them out with his hands.' (67) The crab catcher
 said, 'What sort of a *ḷṣatriya* am I? Somewhere there is Cāruṇḍev
 Kōc; he emerged from the side of his mother, and he is the *ḷṣatriya*.'
 (68) Cāruṇḍev Kōc said 'I am he'. (69) The crab catcher said,
 'Where are you going, master, I also will come with you.' (70)
 Cāruṇḍev Kōc said, 'Why will you come with me; you have come
 to catch crabs and make a livelihood for your children and babes.'
 The crab catcher said, 'Nay, nay, I will certainly come with you.'
 (71) He questioned him again, 'Don't come with me,' but the crab
 catcher would not obey him, and said, 'I will certainly come with
 you.' So they both went off together.

(72) As they went along they met a man by a river. There by
 the river that man was keeping one elephant in his hip-pocket, and
 was fixing another elephant on to his fish hook and casting it into
 the river. (73) While he was casting it Cāruṇḍev Kōc and the crab
 catcher arrived, and said, 'O ho! This man is a *ḷṣatriya*, he is
 keeping one elephant in his hip pocket, and is attaching another
 to his fish hook and casting it; what a *ḷṣatriya* is this!' (74) Then

cāruṇḍev kōc mēdad ge, pāke āvtar cāji kuli monmed ge; ōd āy cetri 'eni minḍcub tīndtan manja pokked ge. (75) ātek eke cāruṇḍev kōc, 'āni āy' eni pokrad ge. 'ān āy' eni pokodeḷ mīnūl cumran manja pokkurad ge, 'āt cenmot guru, ān bele inmoḍi verran' eni pokkurad ge. (76) atni pokked eroḍ cāruṇḍev kōckul nān endar ki, 'In ete cēpal vāpug mīnūl cumma minḍcub kaḍu vēiōt mēdat, in nāy ammoḍ verrat?' (77) ātek mari pokked, 'cila cila, āt cenmor ale, ān bele inmoḍi verran' eni māvir bīḍi cenmer ge.

(78) cenug cenug ok manja maji parti neudbul sunmandalti meḍli kuri vali tīni vali uni mēdid ge. (79) anan eke cāruṇḍev kōckul ōder ge, āru pokker ge, 'o ho re, ād ok cetri maji parti meḍli kuli vēli unded mēdad. (80) atni pokkoḍ ā meḍluran manja pokkurad ge ki, 'ān nāto cetrin āy, āren ale cāruṇḍev kōc pāke āvtar cāji kuli monmed ge, ōd āy cetri.' (81) atni pokked eroḍ cāruṇḍev kōc pokkurad, 'āni āy'; atni pokkoḍ, 'āt cenmor guru, āni bele verran' eni pokmed ge. (82) pokked eroḍ, 'In ete ammoḍ verrat, in go maji parti meḍli kuli dēcen cāḍmot' eni cāruṇḍev kōc pokrad. (83) 'cila cila, āt cenmor ale, āni bele verran,' eni nelvir bīḍi cenmeter ge.

the man casting the fish hook said, 'What *ksatriya* am I; somewhere there is Cāruṇḍev Kōc; he lives having emerged from the side of his mother. He is the *ksatriya*.' (75) 'Then Cāruṇḍev Kōc said, 'I am he,' and when he said 'I am he', the man who was catching fish said, 'Where are you going, master; I too will go with you.' (76) Cāruṇḍev Kōc said, 'You have come to cast your hook and to catch fish for the sake of your children and babes; why should you come with us.' (77) The man answered, 'Nay, nay, wherever you go I will go with you,' and the three went on together.

(78) As they went along, in the middle world, a man was floating in the midst of empty space, eating and drinking air. (79) There Cāruṇḍev Kōc and his comrades arrived, and said, 'O ho! this man is a *ksatriya* who is sitting floating in the middle world.' (80) The man replied, 'What *ksatriya* am I, somewhere there is Cāruṇḍev Kōc; he lives having emerged through the side of his mother; he is the *ksatriya*.' (81) Cāruṇḍev Kōc said, 'I am he,' and the man said, 'Where are you going, master, I too will come.' (82) Cāruṇḍev Kōc said, 'How can you come with us; you are busy floating in the middle world and surveying the country.' (83) 'Nay, nay, wherever you go I also will come.' So the four went on together.

(84) cenug cenug ok lovar gera bêturir ge pãvti. anan eke ãdi mēdu ge. anan ãdi kuli ok boꝝ mer nĩpeti paꝝ porova cĩjer ge. (85) ā geret lōg pokker ge ki, 'īm baṭṭi maḍomor, ole vorur 'eni pokrar ge. ōr pokkumer ge ki, 'ām paṛḍēci lōg āy, ini bele maḍram; paṛḍēcikul ām ēr ole cendam, ini bele ām maḍram.' (86) piḍtel geret lōg pokker ge, 'cila cila, ina maḍomor, ole cenar, 'enek per ōr pokker, 'cila, ām cenama, ini bele maḍram.' (87) ātek geret manja pokrad ki, 'ina īm maḍomor, I gereti nãto asur ale veri kuli baṭṭa lōgin tin kaḍomo 'eni pokrad ge. (88) atni pokked erod ī kōckul pokrar ge ki, 'ām paṛḍēci vermotom, cayu erko ki piyu erko, ām ēr oleni cenama 'eni pokker ge. (89) ani menug menug būra baḷe citta vadok ok parbat asur, 'rōy rōy' en eni verru ge. (90) ad eke conḍ vaṭṭi mēdu ge, kiḷin eke nēḍilti ṭēki mēdu ge, poḍin eke bādor ṭēki mēdu ge. (91) verem eke iṛḍil cumraned minḍeub kaḍraned āru sun maṇḍal maḍḍaraned ūbemer ge; 'ad nãto asur ala vermo, eten erram be?' eni pokrir ge. (92) ā! veraya nūy? 'okur pokkumed ge, 'ān kudunod cepaytan' emmed ge. okur pokkumed ge, 'ān eke kekolin minḍeubod koṭic ṭanḍram.' okur eke pokkumed ge, 'ān eke

(84) As they went along they came to Lovar city (a city of iron-smiths), and there night was falling. Arriving there, they made themselves a resting place in the shade of a banyan tree. (85) The people of the city said, 'Don't sleep in the open, come home.' They said, 'We are foreigners, we will sleep here; being foreigners whose house can we go to, here we will sleep.' (86) Then the people of the city said, 'No, no, don't sleep here; let us all go home'; but they said, 'No, we will not go, we will sleep here.' (87) Then a man of the city said, 'Do not you sleep here; some Asura comes to this city and eats the people who are in the open.' (88) These kings said, 'We have come from a foreign country, whether we are to die or to live, we will go to nobody's house.' (89) As they were staying there, at twelve o'clock of the night one Parbat Asur came, uttering a cry 'rōy rōy'. (90) It had its mouth open; below (its mouth) reached to the ground, and above to the sky. (91) As it came the crab catcher, the angler, and the man who floated in the sky spoke, 'What Asura is this which comes, what will happen to us?' (92) 'Ah! why should it not come' said one, 'I will crush it with my thigh.' Another said, 'I will pierce its ear with my fish hook and

telti aṭ kadrān.' (93) pokek pokek parbat asur ēdurage. ēdem eke ūr culci culci āroḍ āroḍ i māvīr manja cepaytanug koṭitanug telti aṭranug cender ge. āroḍ āroḍ cender ale adodī adodī valinoḍ vēler go. (94) cāruṇḍev kōc kalamāṭa cīyī undi metted ge ; undi menek parbat asur ōn legaḍ conḍ vaṭṭi ēdoto. (95) ēduranug cāruṇḍev kōc nīcī kuli podit conḍin kiṛi ṭekayted āru podit conḍin kiṛi ṭekae kuli kanpaṭeti iṇḍu muṭkel tapped. attiti parbat asur cay cendo, vali miṭṭo.

(96) asur caño eroḍ, vali miṭṭo eroḍ, iṛḍil curoṇed minḍeub kaḍṛaned sun-maṇḍalti meḍluraned cāruṇḍev kōcin legaḍ verrar ge. (97) vēler eroḍ, 'In ete cājot guru' eni pokrar ge. pokker eroḍ cāruṇḍev pokrad ge ki, 'Im go parbat asurin tappu cendor, ān ete putten ?' (98) cāruṇḍev pokked eroḍ i māvīr manja, 'cila cila, ām tappu oṇm ; In ete bele asurin cājot ?' eni pokrar ge. (99) 'adi go tūka kuṛubti paṭṭo mēda, cūru cenur' eni Cāruṇḍev pokrad ge. pokked eroḍ ōr mari māvīr manja parbat asurin cāruṇ cendar ge. (100) parbat asur eke kummaler tūka kuṛubti ōṛi mēda ge. ōr cender aru cūper ; cūṛi kuli kekolin nevāḍin muvāḍin kutter aru endrer ; 'idīn cīna, guru, patti menar' eni pokrar ge.

pull it.' Another said, 'I will hit it on the head.' (93) As they were all speaking, Parbat Asur arrived ; when it arrived these men got up and went off somewhere to crush it, to pierce its ear, and to hit it on the head, and wherever they went, in that direction they flew with the wind. (94) Cāruṇḍev Kōc was sitting stretching himself, and as he sat Parbat Asur came near him with open mouth. (95) When it arrived Cāruṇḍev Kōc stood up ; he pulled down the upper part of the mouth, and when he had done so, struck two blows with his fist on its temple. With that Parbat Asur died, its breath ceased.

(96) When it was dead and its breath had ceased, the crab catcher, the angler, and the floater in the sky came near to Cāruṇḍev Kōc. (97) When they had come they said, 'How did you do, master ?' Cāruṇḍev replied, 'How did I know that you had gone off to kill Parbat Asur.' (98) The three men said, 'No, no, we were unable to kill it ; what did you do to the Asur ?' (99) 'It is lying in a clay pit, go and look,' said Cāruṇḍev. The three went to look at Parbat Asur. (100) Parbat Asur had rolled into a clay pit of the potters. They went and saw. Having seen it, they cut off the ears, tongue, and nose and brought them. They said, 'Let us keep these tokens of it, master.'

(101) *anatie pōka vēvura ge. vēvoto eroḍ kummaler kācal patti gappel patti geṛa bitram le, 'kapaṭ kōlo, mārāj' en eni tūk kodreti cendar ge. (102) cender eroḍ parbat asur kodra bitram ḍṛi mēdu ge. ḍr adin kodra bitram cūṣer ūru kācal pagḍeloḍ puccer ge. (103) pucci kuli parbat asur cayi mēdu, adin kācal pagḍeloḍ tapper ge, tapper ūru, 'hū hā, ām eke parbat asurin andkitom' eni geṛet kōcin ka cender; ceni kuli kōcin pokkumer ki, 'ām eke parbat asurin andkitom.' (104) atui pokker eroḍ kōe per 'ān go "an mācilin — nelal mēdav —, parbat asurin ēr bele andkie ciyoḍ, an mācilin nelalin cīran" eni pokken mēdan' eni pokrad ge kummalerin (105) 'eben ām andkitom, amuṇ cīrat ki ciyata'; 'juban go ūren mēdan, nāteg mari ciyana gaṭ.'*

(106) *lego lego ḍīdom aṭṭer ge; lāpi lāpi pottid cundter ge; 'kōcin mācilin kummalerug cūca cūjuranō āy' geṛet kōe pokked, 'parbat asurin kummaler andkiter agi ān mācilin kummalerug cīmen.' (107) pokked eroḍ geṛet ciyan pūp dūcet lōg uljurar ge, ulji kuli ānek mādō pārek legin aṭṭu tiyar cūjumer ge; legin aṭṭin tiyar*

(101) Then morning dawned, and the potters taking their shoulder yokes and baskets, said, 'Open the gates, great king,' and went from the inside of the city to the clay pit. (102) When they went there Parbat Asur had rolled into the pit. They saw it inside the pit and removed it with the wooden portions of their shoulder-yokes. (103) Parbat Asur was dead, and they struck it with their shoulder-yokes; they struck it, and sent information to the king of the city, saying, 'We have killed Parbat Asur.' (104) The king said to the potters, 'I have stated that I will give my four daughters to whatever men kill Parbat Asur.' (105) 'We have now killed it, will you give them to us or not?' 'I am now bound to fulfil my promise, why should I not give them?'

(106) In the vicinity they beat the drum; in distant places they took round the twig. The king of the city said, 'The king's daughters are to be married to the potters; the potters have killed Parbat Asur, and so I am giving my daughters to them.' (107) When he had made this announcement, the old and young people of the country assembled, and when they had assembled they fixed a festival day.¹ When they had done so, these four men, Cārundev

¹ The phrase *ḍrek mādō pārek legin*, is not clear, and was not properly understood by our informant.

cájek, i nelvir manja Čaruṇḍav kőckul cendar ge pandirti. (108) ceni kuli, 'ina nātót ermo, amin belo pokkur' eni kőcin legad enmer ge. 'eila eke, kummaler parbat asurin andkiter agi, an mācilin — nēlāl mēdav — avin eke ān kummalerug curca cāji cīmaten.' (109) kőc atni pokked eroḍ, iḍḍil cumran manja parbat asurin kekol muvāḍ nevāḍ kőcin mūḍel uy cīrad. cī kaṭṭed eroḍ lōvar geṭet kőc cūṭrad ge. (110) pukotug kummaler, 'ām tappoin' eni kuli, 'curca erram' eni kuli veṭka eñer mēḍar. (111) atni cūṭi kuli kőc kummalerug eipeykulīn codted, 'kummalerin dēc nikara valipur' eni pokrad ge. eipeykul cendar āru kummalerin pokrar, 'īm āret parbat asurin andkitor, ale cen cīṭar.'

(112) eni kuli tāka kuṇubti cen cūṭer : anan eke kekol eila mēḍu ge, muvāḍ eila mēḍu ge, nevāḍ eila mēḍu ge. (113) oṭṭer eroḍ, 'i kekolīn ēḍ kuttēd, i muvāḍīn ēḍ kuttēd, i nevāḍīn ēḍ kuttēd ; ṭōṭitor eroḍ kőc imuṇ kőcin mācilin curca cāj cīrad, cīlād eke ṭōṭipora eroḍ gurrolin kēlti kaṭṭi kuli imin valitāno āy.' (114) kekol muvāḍ nevāḍ ṭōṭipakanug gurrolin kēlti kaṭṭikuli kummalerin valie kaḍṭar ge ; valie kaṭṭer eroḍ kőcin eipeykul kőcin ole verrar ge, veri

and his companions, went to the marriage pandal. (108) They went to the king and said, 'What is going on here ? Tell us too.' 'Nay, the potters have killed Parbat Asur and so, since I have four daughters I am marrying them to the potters. (109) When the king had spoken thus the crab catcher brought the ears, nose and tongue of Parbat Asur and handed them over. When he had done so the king of Lover city looked at them. (110) (He said) The potters have falsely said 'We have killed it' and have become happy thinking they are going to be married. (111) Having seen things thus the king sent soldiers to the potters ; 'Chase the potters out of the country' he said. The soldiers went and said to the potters, 'Let us go and see where you killed Parbat Asur.

(112) They went to look in the clay pit ; there were no ears, no nose, no tongue. (113) When they had seen this (they said) 'Who has cut off these ears, this nose, this tongue ? If you show us them the king will give you his daughters in marriage ; if not, if you cannot show them, you will be tied to a horse's legs and driven out. (114) Because they were not able to show the ears, nose and tongue, they tied the potters to a horse's legs and drove them out. Having done so the soldiers returned to the king's palace and said to the

kuli, 'kumamaleria valitom' eni pokkurar go kūcin. (115) pokker erod kōe per, 'alor uljuran lōg eijan pāp; eura cājuran lōg, uljor mēdar; ebe ūr āret kūckul āy kay pāpkul āy, ale firin eke an mācilin eura cāj ciran; an mācilin ūhi ān āren mēdan, manntle eiyu lāgura; ale eura cājar be.' (116) ā nelvir manjen ayei kumma-lerug cājuran pandirti, I nelvirin ā nelalin eura cājer go. (117) cājer erod dēcen bagek gejen bagek cāruṇdevug kōe ciñed. ayei lōvar geṇeti dōca būji nelvir manja tinmer ge.

(118) lōvar geṇeti menuṇ menuṇ cāruṇdev kōcin tolenkul tandilov karcil evul cundit errarge. cundipek eke cāruṇdev kōe tan tolenkulin tan tandilovin citaytad ge, āru, 'idoḍ evul karcil endrur' eni kūyrad be. (119) kūyed erod ūr eke verrar ge. verodol karcil evulin patrar ge, āru pokrad ge cāruṇdev kōe: 'in engot lōg mēdar ale, jama lōg karcil evul eenderpur, ān patran.' (120) atni pokked erod tanniel eendar; eeni kuli okce meni olet lōg jama ayeil mayil karcil evul kūhi kuli kumti kuli verrar ge. veru veru cāruṇdevin geṇeti ēlurar ge. (121) ēler erexl ole kūyi, 'lēge endrur karcilin'

king 'We have driven them out'. (115) The king said, 'O people old and young who have assembled, people who are celebrating the marriage, you have assembled; now, whether these men are kings from somewhere or children, I will marry them to my daughters; I have promised my daughters and now I have to fulfil my promise; the giving in marriage will ensue from (what has been said) before. Come, let us perform the marriage. (116) So they performed the marriage of those four men and the four princesses in the pandal which had been constructed for the potlars. (117) When they had done so, the king gave a part of his country, and a part of his city to Cāruṇdev.

(118) As he was staying in Lōvar city, the brothers of Cāruṇdev Kōe and their wives were hawking firewood and leaves. As they were doing so Cāruṇdev Kōe recognized his brothers and their wives, and called them, saying 'Bring your leaves and wood this way'. (119) When he called they came. When they came they had their wood and leaves, and Cāruṇdev Kōe said, 'However many you are, all bring your wood and leaves, I will buy them. (120) When he had spoken so they went to their own home; having gone and stayed one day, the people of the house, all the men and women, took wood and leaves on their shoulders and heads and came, and reached the city of Cāruṇdev Kōe. (121) When they arrived he

eni pokrad ge ; pokked erod karail evulin jama uyrat ge. (122) olen uñer erod lõvar geret rānin cārunḍev kōc pokrad ge, 'an andilov dāder āy, mutteti nūr puc aru ci.' (123) pucci ciñe erod jama lõg keyul kēlul noḍrar ge. noṭter erod tan tandilin key patti olen uyi untited ge. untited erod 'anin citaytot andil ?' endad ge. (124) 'cila pāpa, ān eke citaypana ; in cārunḍev kōc āy nāna' eni pokra ge. 'ān āy eke andil, ān ina mēdan ; inin eke "ettelbele cūru vertut andil" eni metten, eben in veñot. (125) ici dāder eke anin andkio metter, eben eke an ole nāteg veñer mēdar. id eke an olek āy ; immel cenmor be, kuli būti cāji i legaḍi pīyur be' endad ge. (126) āru tan tandilug ok pun gaṇḍa ci kaḍrad ge, cīyi kuli, 'ān kēlul paḍemen andil' eni pokrad ge. (127) inatle ici geḥen kamac damao būti baṛa cāji tinar be.'

IX

(1) Cenaya dora mēdid masuriya dora mēdid, masuriya dora ayal cenaya dora ayal. ōnug sāt jau cindul āṭ jan pāpkul ; āṭ jan pāpkulti vicir guriyal garab bitram mēdid. (2) garba bitram āṭ

called them to his house and said, 'Bring the wood near.' They all brought the wood and leaves. (122) When they had brought it to his house Cārunḍev Kōc said to the queen of Lovar city, 'They are my elder brothers and their wives, bring out water in a basin and give it to them.' (123) When she had done so they all washed their hands and feet, and when they had washed he took the hand of his eldest brother's wife, took her into the house and seated her. 'Do you recognize me' he said. (124) 'No child I do not recognize you but perhaps you are Cārunḍev Kōc,' she said. 'It is I, sister-in-law, I am residing here. I had told you, "somewhere you may see me, sister-in-law," and now you have come. (125) My elder brothers had killed me, so why have they now come to my house ? This is my house. Do not go to your own home. Earning a daily wage live near here.' (126) And he gave a new cloth to his sister-in-law, and having given it he said, 'I fall at your feet. (127) Let us make this city our livelihood and earning wages eat.'

IX

(1) There was a merchant dealing in chick peas and pulse, and his wife. He had seven sons, eight children. Among the eight children, the youngest was in the womb. (2) He was in the womb

mayna mëdid. 3d, 'är pävođ jenom cājdan, är pävođ avntar cājdan.' 3d pokrid ki, 'condod pēpođ "ueran manja" endar, muvādođ pēpođ "munjur taeran manja" endar, etc cāji jenom cājdan. ān edrom pōri jenom cājdan.' (3) atai pokked erođ edrom inļu parkel cāji jenom cājdađ, jenom cājođ ā tallin paran ur cenda. (4) uřoto erođ berto tandil kūyrad, kūyed erođ andilim kangilti undrad, unded erođ sāt jan tolenkuli kūyrad, kūyed erođ, 'cūfur, dāda, iyen paran uřoto, kemburug cenur dāda' eni pokrad. (5) pokked erođ, 'ām āre cendam bābu, cūpaka āre cendam.' 'cenur dāda akir kondti, cenur dāda damtir kondti, ana erođ neliñ tarac akař tōndomo, adin kořti enderpur.'

(6) cenem nela ev caggi patrar cupari ev caggi patrar, muna vanden cita vanden; patter erođ pāv patti cendar, 3ř patti cendar. (7) ēdal ēdal erneter kadāl kadāl erneter; āder erođ utar cern tēbemar, tēber erođ nīr mīrar, duldal ařti vařvař ařti nīr mīmer. (8) mīřer erođ nela ev caggi tīndar, cupari ev caggi tīndar; tīnder erođ akir kondti cokrar damtir kondti cokrar, cokker erođ kembur

for eight months. He (said): 'By which way shall I be born, by which way shall I emerge; if I come out through the mouth they will say, "He is a man who has been spit out," if I come out of the nose they will say "He is a man who has been wiped out with the mucus of the nose". How shall I arrange to be born? I will be born by splitting the chest.' (3) When he had said this he split the chest in two portions and was born, and when he was born his mother's spirit flew away. (4) When his mother's spirit had flown away he called his eldest brother's wife and sat in her lap; sitting there he called his brothers and said, 'Look, brothers, my mother's spirit has flown away; go for a remedy.' (5) 'Where shall we go, sir; not seeing (a remedy) where shall we go?' Go, brothers, to the Akir mountain, go, brothers, to the Damtir mountain. When you are there it shines like the moon and stars; dig it up and bring it.

(6) When they went they had flaked rice in an āmalaka leaf and in a tamarind leaf (the packets being the size of) the forefinger and the little finger; having this they went, taking the road taking the path. (7) Steadily and gradually they reached their destination. When they arrived they stayed by the Utar lake, and bathed with much splashing about. (8) When they had bathed they ate the flaked rice in the āmalaka leaf and the tamarind leaf, and then

porren kotrar, kotter erod patrar, patter erod pāv patti verrar ōr patti verrar. (9) ēdal ēdal ermeter kadāl kadāl vermeter; voher erod neud vāv eri manem, 'dādar vermeter' eni pokrar. pokker erod ēd-errar tam ole. (10) ēder erod kemburi pīcurar, pīser erod kembur maykic kaḍrar. maykiter erod eulta jivom paḍra, 'kub dāyle tušen pāpa' eni pokra; pokoto erod, 'in paran upi metto iya' eni pokrad.

(11) pokked erod, 'ver bāba ān patran īnin.' 'ān in kaggilti undana iya.' atai pokked berto tandilin kaggilti undrad. (12) unded erod, 'ōr dāda, anug ir dāba kaṭ ciyur muy dāba kaṭ ciyur. kaṭter erod, 'ana gir ūcal muy ūcal cūṛon cūrem niboto bābu' endar. (13) niboto erod vicir guriyal cūṛu cendad, cūṛu cendel erod, 'neṅget pōboto dāda' eni pokrad; pokked erod gir ūcalti ūṣ ūṣi mēdad sāt dīna. (14) ūṣed erod 'anug ṭoyela kaṭ ciyur anug kindri kaṭ ciyur dāda' eni pokrad; pokked erod, 'nātoḍ kaṭram bābu' eni pokrar sāt jan, 'ina burka cila ina dāḍi cila bābu' eni pokrar (15) pokker erod, 'cenur dāda dāḍi kattu' eni pokrad vicir guriyal; pokked erod sāt jan dāḍi kattu cendur, cender erod utar cerun

climbed the Akir mountain, the Dantir mountain. They dug up the herb containing the remedy, took it and returned taking the road, taking the path. (9) Steadily and gradually they proceeded on their way. When they were coming, while they were still half-way they said 'The elder brothers are coming', and having said this they reached their own house. (10) When they arrived they ground the remedy and rubbed it on; when they had done so she came to life and said, 'I have slept for a long time, child.' He said, 'Your spirit had flown away, mother.'

(11) When he had said this (she said), 'Come, sir, I will take hold of you.' 'I will not sit in your lap, mother'; saying this he sat in the lap of his eldest brother's wife. (12) He said, 'Look, elder brothers, construct for me a house of two and three stories.' When they had constructed it, they said, 'There a gir swing and a muy swing was made ready while we looked on, sir.' (13) When it was ready the youngest brother went to look, and, having looked, said, 'It suits me well, elder brothers.' He stayed seven days swinging in the gir swing. (14) Then he said, 'Construct for me a *ṭoyela* and a *kindri*, elder brothers.' 'What shall we construct it with?' they said, 'here there is no gourd, and no wooden frame.' (15) He said, 'Go to cut the wooden frame,' and the seven went to cut it. Having

ēdurar venav cerun ēdurar. (16) ēder eroḍ nīr mīrar, reiḥar eroḍ vedru telti cendar, anan keḥil cēduruv ge coddol cēduruv ge (17) 'coddol cēdurar dāḍi katam dāda, keḥil cēdurar dāḍi katam, modelī cūri katam tīpi cūri ciṭam.'

(18) katter eroḍ pāv patti vermeter ṣṛ patti vermeter, patti verem, 'āroḍ cendam dāda' enmeter sāt jan; 'conam bābu vaṭa parrug cenam bābu sūna parrug, sūna parti kindri burka mēda vaṭa parti ṭoyela burka mēda. (19) ṭoyela burken, neṣṣet tōndoto bābu, koyi menam, kindri burka era.' koḥar eroḍ patrar, patter eroḍ pāv patti vermeter ṣṛ patti vermeter. (20) veḥar eroḍ, 'kond parrug cenam bābu anan mēdir mēda, mēdiri patam' enoḍ cendar. cender eroḍ ayci kond parti tīni mēda; 'tīnin patam, kindri pāra ciniputam.' (21) patter eroḍ pāv patti vermeter ṣṛ patti vermeter, veḥar eroḍ cāl konḍti verrar, konḍti veroḍ cālin andkītar; pāvti aḍḍom mēda, aḍḍom menoc 'ilīn andkītam dāda'. (22) andkītar eroḍ cāl kipeḥ putar, patter eroḍ pāv patti vermeter ṣṛ patti vermeter. veḥar eroḍ olek ēdenar.

gone they reached the Utar lake, the Venav lake. (16) When they arrived they bathed, and having bathed they went to the region of the bamboos. There red ants and black ants were crawling. (17) 'Let us cut a wooden frame on which red ants and black ants are crawling, brother; let us cut it after examining the bottom and the top.'

(18) When they had cut it they came taking the path, taking the way. As they came along they said, 'Which way shall we go, brother?' 'Let us go sir to the deserted garden, let us go to the empty garden; in the empty garden there is a gourd suitable for the *kindri*, in the deserted garden there is a gourd suitable for the *ṭoyela*. (19) 'Let us pluck the gourd for the *ṭoyela*, the gourd for the *kindri* will not do.' When they had plucked it took it and went on their way. (20) They said, 'Let us go to the mountain garden; honey is there, let us take the honey,' and went there. When they went there was honey in the mountain garden; 'Let us take the honey and glue the board of the *kindri*.' (21) They took it and came on the way. As they were coming they came to a mountain where there were scaly ant-eaters, and coming to the mountain they destroyed an ant-eater; it was in their way (and they said) 'We will kill it, brother.' (22) When they had killed it they took the scales and went on their way and arrived home.

(23) *ēder eroḍ*, 'dāder vermeter andil, dāderin kēlul noḍik'; noḍito eroḍ ir dāben uymeter mayḍāben uymeter, uñer eroḍ ir dāben iḍemer. (24) *iṭṭer eroḍ*, 'nātug nātug cila bābu' eni pokrar, 'ina kindri ira cila ṭoyela ira cila.' 'idin āro kaṇḍuk cendam bābu?' eni pokrar. (25) *pokker eroḍ*, 'cenur dāda cenur terni budvar āṭ celik combar āṭ'; atai pokkoḍ pāv patti cendar, cender eroḍ ēdemer. (26) *ēder eroḍ dukanulti eulemer*, euller eroḍ kōmṭi dukanti kindri ira mēdu tēli dukanti ṭoyela ira mēdu menoḍ, 'idin molla pokur dāda'; 'molla tīn ager tīn boṛi, cār ager cār boṛi ṭoyela īren molla.' (27) *pokked eroḍ tīn ager tīn boṛi dukanto manjeg cīrar*, cār ager cār boṛi dukanto manjeg cīrar; ciñler eroḍ payeol cīran manjeg kindri ira cīrad ṭoyela ira cīrad.

(28) *ciñler eroḍ pāv patti verrar*. vañer eroḍ pāvti vārti uṭ tīrrar; uṭ tiroḍ, 'idin ciṭam dāda, kindri kōṭi cājutum', atni pokkoḍ ciṭṭi patrar, patter eroḍ pāv patti verrar. vañer eroḍ olek ēdemer; *ēder eroḍ* 'dāder vermeter andil, dāderin kēlul noḍipur'; noḍipoḍ ir dāben cenmeter, cender eroḍ iḍemer, iṭṭer eroḍ nān eumeted vicir guriyal? (29) 'cāva unuṅ cenur dāda, vey tinuṅ cenur dāda' eni

(23) When they had arrived (the boy said), 'The elder brothers are coming, sister-in-law, wash their feet.' When she had washed them they took (what they had brought) to the house of two stories, the house of three stories, and put it there. (24) They said, 'What is wanting, sir.' (He said) 'There is no string for the *kindri*, no string for the *ṭoyela*.' They said, 'Where shall we go to look for this, sir?' (25) 'Go, elder-brother, to the Wednesday market at Terni, and the Monday market at Celik.' They went taking the road and arrived. (26) When they arrived they wandered round the shops, and in the shop of a Kōmṭi there was a string for the *kindri* and in the shop of a Teli there was a thread for the *ṭoyela*. They said, 'Tell us the price of this, sir.' 'The price is three annas three pies (?),¹ and the price of the *ṭoyela* string is four annas four pies.' (27) They gave the money to the shopkeeper and he gave the *kindri* and *ṭoyela* strings to the man who gave the money.

(28) Then they came on their way and on the way tripped over a root. When they tripped over it they said, 'Let us cut this brother, and make it into an end-piece for the *kindri*. They cut it, took it and came on their way. When they arrived home (the boy said), 'My elder brothers are coming, sister-in-law, wash their feet.'

¹ The meaning of *apet* and *boṛi* was not clarified.

pokrad, pokked erođ cāva unuṅ cender, cender erođ cāva unḍar ; unḍar erođ maṛi ir ḍāben verrar. (30) veñer erođ kindri pāra cek-kemer, cekker erođ sāt jan caṇḍecaṇḍ kindri kaṭṭer, āt jan caṇḍecaṇḍ ṭoyela kaṭṭer, kaṭṭer erođ caṇḍecaṇḍ kindri niḇṭomo, cūṭem cūṭem ṭoyela niḇṭomo. (31) niḇṭoto erođ gir ūcalti iḍemer. iṭṭer erođ vieir guriyal cikoḍ vēvoḍ nīr mīmeted, miñed erođ ir ḍāben cenmeted, cended erođ muppoṭ kūḷul paḍemed, (32) paṭṭed erođ kindrin pattemed gir ūcalti undi ; unded erođ kindria kiceemed, kiceed erođ kuḍ gerjen cenugmo, paṇ gerjen cenugmo. (33) dōest lōg, ' nāto gerjen ' eni pokkenar ; pokker erođ kindri kiekiei vieir guriyal mēḍad.

(34) metted erođ sāt jan tolenku! rīc errar, ' ūnug ṭoyela kaṭ ciñom kindri kaṭ ciñom, nāṅgili punaḍ, koṭali punaḍ ; anandiya und undi mēḍad, ūnug ēḍ kamac damac eṭrad, āḍ tīn tīni mēḍad. (35) atni pokkoḍ, ' ine olek ayukmor, vereili ayukmor, carpi ṭiṇḍukmore ; aycil mayil jama okat menur, nāṅgil kucil verur ; āḍ ine cāva enderpeked nāṅgil kucil.' (36) jama cender erođ āḍ gir ūcalti undi

When she had washed them they went to the house of two stories and put (the strings) down. When they had done so, what did the youngest brother say ? (29) (He said), ' Go to drink your gruel, elder brother, go to eat your boiled rice.' They went to drink their gruel and drunk it. When they had drunk it they came again to the house of two stories. (30) When they had come they carved the board of the *kindri*, and then the seven quickly constructed the *kindri* and the *ṭoyela* quickly became ready. (31) When they were ready they put them in the *gir* swing. When it dawned the youngest brother bathed and went to the house of two stories. When he had gone there he did homage three times. (32) Then he took hold of the *kindri* sitting in the *gir* swing. As he sat he plucked the *kindri*, the sound spread abroad.¹ (33) The people of the country said ' What is the sound ', and the youngest son sat plucking his *kindri*.

(34) As he did so the seven brothers became angry. They said, ' We have constructed a *ṭoyela* and *kindri* for him. He does not know the plough or the spade, and sits idle. Who will work to give to him ? He just eats. (35) Then they said, ' To-day do not sweep the house, do not husk the rice, do not remove the cowdung. Women and men keep together and come to the ploughing. To-day let him bring the gruel to the plough field. (36) When they had all gone

¹ The exact meaning of the terms in this sentence did not appear to be understood by our informant.

jirjir kañir kañemed; kañted erođ cañla el pēta, cañla el pēpođ nān enda, 'nāteg aymotet bābu' eni pokra. (37) pokoto erođ. 'anin jama lōg "cāva vendi kuli in ender" eni polcki cendor' eni ellin pokrad; pokod, 'in kiciynakmen' eni el pokra, 'inug ān mēdan.' (38) atui pokkod ellu el manden kūyura; kūyoto erođ elkel aggođ aytav carpi tñdñtav; carpi tñdñpođ, 'vercil puc el' eni polkrav 'puc ciyođ vercili pilurav. (39) pilov erođ nīr enderrav, nīr enderpođ cāva vend cīrav; vendov erođ vicir gariyal, 'nātel uyran' eni pokrad, pokked erođ liñi kerba enderrad, bōra kerba enderrad, gula kipra enderrad. (40) bōra kerben cāva patrad, liñi kerben rāba patrad, gula kipren nīr patrad, patted erođ utkelti jōrñad, jōred erođ kāñurad, kūñed erođ vela keyin kindri patrad.

(41) patted erođ kōckul tākran kōca mergig dēckul tākran dēca mergig cendad; cended erođ ēdal ēdal ermed kadāl kadāl ermed, erođ ēdemed; āt kameyti ēdemed, nav kameyti ēdemed. (42) ēded erođ, 'verur dāda cāva unug'; pokked erođ cāva unug verrar, veñer erođ, 'id eñot cāva endernot?' eni pokrar. poldker erođ, 'ān i cāva okuri unñan' eni okur pokrad; atui pokkod, 'idini

he sat in the swing and shed tears. As he wept a mouse came out and said, 'Why are you weeping, sir?' (37) He said to the mouse, 'All my people have gone saying, "You cook the gruel and bring it." 'Don't grieve' said the mouse, 'you have me.' (38) Then the mouse called the flock of mice, and the mice swept the courtyard and threw away the cowdung. When they had done so they said 'Bring out the rice.' When it was brought out they husked (?) it. (39) Then they brought water and cooked the gruel. The youngest brother said, 'What shall I carry it in?' Then he brought a *liñi*'s egg, a dove's egg and a snail's shell. (40) He took a dove's egg full of gruel, a *liñi*'s egg full of vegetable stew, and a snail shell full of water. He attached it to the ropes of his carrying yoke, put it on his shoulder, and clasped the *kindri* with his right hand.

(41) He went by the royal highway where kings walk, by the country highway where people of the country walk. Steadily and gradually he made his way and arrived. He arrived where eight people were working, where nine people were working. (42) When he arrived he said, 'Come, elder brothers, to drink your gruel. They came to drink their gruel and said, 'How much gruel have you brought?' One said, 'I alone can drink this gruel.' He said,

unur gaṭ dāda ' eni pokkemed. (43) atni pokkoḍ undar ; ' cūva unem cen in nāṅgil pattu ' eni pokrar ; pokker eroḍ cendad nāṅgil pattu ; cended eroḍ mundelto baṇav mundel niltad, niltel eroḍ, ' ete cājdan be akir koṭiyaṭ baṇav ' eni pokrad. (44) pokked eroḍ, ' inuṅnāto bicar āybābu ' eni pokomo baṇav. atni pokod, ' iṅgoṭ nāṅgiluli ete cājdan ' eni pokrad. pokked eroḍ, ' inuṅ nāto bicar āy, ān mēdan ' eni pokmo baṇav, ' mundelto nāṅgil pat ' eni pokmo. (45) patted eroḍ, uṇemed, uṇed eroḍ jama nāṅgilul nilakmoṇ, niltov eroḍ jama nāṅgilul uṇemoṇ ; eṅgoṭ manom āy inī cūva unuṅ pōluka menem uṇa pōloto. (46) pōloto eroḍ cūva undan pāvoḍ valie uyrad. uṇed eroḍ sātjan nān ometer ; ' iṣoṭ manomi jeṭke uṇoṭ aru pōloṭ, tebe baṇal endernuṭ ' eni pokmeter. (47) atni pokod, ' aṣoṭ manom denḍik uṇi pōled ; ūḍ jivom menoḍ amia bacaypada ' eni pokrar. pokker eroḍ ete bicar cājemer : ' ūnin anḍkipam ' eni lācar cājemer sāt jan. (48) atni pokod ūnin tutari baṇiyeloḍ tapemoṇ ; tapper eroḍ berto toled tappu lāguda, lāguda eroḍ, ' inin bele tappam ' ; atni pokod, ' āni bele tappam ' eni ūḍ bele tappu lāgened. (49) cay arō

' Drink this elder brothers.' (43) They drank it and said, ' While we are drinking our gruel, you go and take hold of the plough.' He went to take hold of the plough, and stood before the foremost bullock. He said, ' How shall I do it, *akir koṭiyaṭ* bullock. (44) The bullock said, ' What are you worrying about, sir.' He said, ' How can I manage with so many ploughs ? ' The bullock said, ' Why do you worry, I am here ; take hold of the first plough.' (45) He took it and ploughed, and when he ploughed, all the ploughs stood up, and having stood up, ploughed. The ploughing of the whole field was finished before they had done drinking their gruel. (46) When it was finished he drove (the bullocks) and brought them to where (his brothers) were drinking their gruel. The seven said, ' You have quickly ploughed such a big field and finished, and then you have brought the bullocks.' (47) And then they said, ' In a short time he has finished ploughing such a big field, if he stays alive he will not allow us to survive. And then what sort of deliberation did they make ? They deliberated (and said) ' Let us kill him '. (48) Having said this they smote him with the staffs of their ox-goads. When they smote the eldest brother did not take part, and they said, ' We will smite you also ' ; so he took part. (49) They killed him and he died ; when they had killed him they put his *kindri* on a tree stump,

andkikmer; andkiter erod kindrin kue podi idemer, itter erod vicir guriyalin pendva küreti burdakmer, burdayter erod olek verrar.

(50) veüer erod berto tandil, 'bābu ete verada?' eni pokra; pokoto erod, 'ā nīr pārođ vermeted' eni pokomer sāt jan. (51) atni pokkođ dindik ešru pārek ešru; ešroto erod nīr ešra patti cenmote, cendo erod kindri ešromo kue podi; 'kindri kue podi mēda, bābu āt cended' eni pokomo. (52) atni pokkođ ā legađ legađ kanđei kađomo; kanđto erod bēto, bēto erod pendva küreti kirukmo; kirto erod jōri kangil patti olomo, oloto erod sāt rāt rūji pađomo. (53) apo erod upar purti jōvra bōvra citi juva enkomov, enkem jōvra murtalin kekolti āvūj enuymo, cendo erod jōvra murtal nān enuymo: 'tēb tēb re jōvra, manji purti nāto runji āy.' (54) 'inot jīt eño mēda, anot ār eño mēda, tebe anin tebakmot'; atni enku enku per venuymo, vetto erod, 'tēb tēb re jōvra, nāto rūji āy manji purti.' atni pokkođ, 'inot jīt eño mēda, anot ār eño mēda, tebe anin tebakmot.' (55) atni pokkođ edromto murrin legri ŋindei kađra; ad māji kākāl eri manji purti verri. vaño erod rūji pađran ka ipura. (56) iroto erod, 'nāto verrat re kavrene, an nāmāyid menođ neluk

and buried their youngest brother in a heap of rubbish from the field. When they had buried him they came home.

(50) When they came the eldest brother's wife said 'Why does his honour not come? The seven said, 'He is coming by the road by the water. (51) She watched for a short time, and then went taking a pot of water. Having gone she saw the *kindri* on the tree stump, and said, 'The *kindri* is on the tree stump, where has his honour gone?' (52) She searched nearby and found him; she scratched in the sod heap and coming to him took him in her lap and embraced him. Embracing him she fell to weeping for seven nights. (53) As she wept (the divine pair) *jōvra-bōvra* were playing dice in the upper world. As they played the sound came to the ear of the old lady *Jōvra*, and what did the old lady *Jōvra* say? She said, 'Stop, *Jōvra*, what is the weeping in the middle world?' (54) 'You have won and I have lost, so you are stopping me.' So they went on playing, and she heard it again. She said, 'Stop, *Jōvra*, what is the weeping in the middle world?' (He said), 'You have won and I have lost, so you stop me.' (55) Saying this he rubbed some dirt off his chest and threw it away. It became a black crow and went to the middle world. Having gone it descended where she was weeping. (56) She said, 'Why do you come, crow; if my brother-in-law was

tomba elrid min, neluk pūpođ ana undrut min. (57) atni pokođ kākai upar purti cenda, cendo erođ citi juva enkuran ka undomo; undoto erođ, 'nāto rīji āy?' eni pokra jōvra murtal. (58) atni pokođ, 'ana nāto rīji āy, anan pāpkul enkeimer. atni pokođ, per rīji pađomo, paṭṭo erođ per jōvra būvra kekolti āvāj vermoto; verod tēb tēb re jōvrene, manji purti rīji paṭṭo mēda'; 'inot jīt eñio mēda, anot ār eñio mēda.'

(59) atni pokođ dēndik tēburav, tēbov erođ kaparto murrin legri ṭindtav, ṭindtov erođ mīji būvra erra; mīji būvra erođ manji purti verra, veñio erođ rīji paḍran ka iromo. (60) iṛoto erođ, 'nāto verrat re būvrene' eni pokra, 'inug undranug paḍ cila; an nāmāyid menođ elvid taprid min, tapođ ana karpa udirid min; anan erođ pū pūci menođ civid pūti undrut min. an nāmāyidin paran uṛ cendo.' (61) atni pokođ mīji būvra upar purti cenda, cendo erođ jōvra murtalin legad undomo; undoto erođ, 'nāto rīji āy būvrene?' eni pokra. (62) pokoto erođ, 'anan manji purti ok manjen andkiter mēdar' eni būvra pokra. pokoto erođ jōvra murtalin jōvra muttak

alive he would have provided you with a *neluk* plant, and when it flowered you could have sat there. (57) When she had spoken thus the crow went to the upper world and settled where they were playing dice. The old lady Jōvra said, 'What is the weeping?' (58) (The crow) said, 'There is no weeping there, children are playing.' Again she fell to weeping, and again the sound came to the ear of Jōvra-Bōvra. (The old lady) said, 'Stop, stop, Jōvra, there is weeping in the middle world.' 'You have won and I have lost.'

(59) They stopped for a little while, rubbed some dirt off his chest and threw it. It became a black bee and went to the middle world. Having come it descended where she was weeping. (60) She said, 'Why have you come, bee? There is no place for you to sit. If my brother-in-law was alive, he would have planted a bean, and having planted it he would have set up a bean stick; when it flowered you could have sat on the bean flower. My brother-in-law's spirit has flown away.' (61) The black bee went to the upper world and settled near the old lady Jōvra. She said, 'What is the weeping, bee?' (62) The bee said, 'There in the middle world they have killed a man.' Then the old man Jōvra stopped the old lady Jōvra.

tebaytad. (63) tebayted erod kovven kūyemed; kūyed erod, 'cen cen re kovvene, nūl nikic cī manji purti', atni pokod kovva, 'an pāpkul aṣmov, ān nikik oṣan.' (64) atni pokod jōvra muttak jena bidrul pidluk idemed, pidtov erod ender eṣrav, ender ciyod kovva pāpkulug cūmeted, ciṣed erod kovva pāpkul tindar. (65) kovva pāpkul tinem kovva nūl nikic cīra, nikito erod jōvra muttak bāt bariya patti kacleti nīr patti iremed manji purti.

(66) iped erod, 'nāteg aṣmotot' eni pokrad. ad pokra, 'an nāmavidin andkic kaṭṭer.' atni pokod, 'cāykaḍ, patti aṣmen' eni pokemed. (67) pokked erod nūdilti coggie kaḍomo; coggie kaḍod jōvra muttak sāt bōvr cirlamed, cirlod erod nīr alkamed, alked erod bāt bariyen ṭodjikmed. (68) ṭodited erod poṭke culukmed, culted erod, 'kub dāyle tuṣen andil' eni pokrad. (69) atni pokod jōvra muttak nilei mēḍad, nilei menoḍ vicir guriyal nān enmeted . . . pokked erod jōvra muttak ok kāḍleti berto jivom likemed, cariti piṭit jivom likemed. (70) liked erod patie cūmeted; ciṣed erod jōvra

(63) He called a monkey,¹ and said, 'Go, monkey, extend a thread to the middle world.' The monkey said, 'My young ones are crying, I cannot do so.' (64) Then the old man Jōvra put some jowar grains for popping, and when they were popped, gave them to the monkey and the monkey gave them to its young ones, and the young ones ate them. (65) While the monkey's young ones were eating, the monkey extended a thread, and the old man Jōvra taking a cane and water in a vessel descended to the middle world.

(66) When he had descended he said, 'Why are you weeping?' She said, 'They have killed my brother-in-law.' He said, 'Let him go, don't weep taking hold of him.' (67) She laid him down on the ground and the old man Jōvra turned round seven times. Then he sprinkled water on the boy and touched him with his cane. (68) (The boy) got up promptly and said, 'I have slept a long time, sister-in-law.' (69) When he spoke so the old man Jōvra was standing, and as he stood what did the youngest son say . . . ?² When he had said this the old man Jōvra wrote his big life on a sword, and his little life on a knife. (70) When he had written he gave them into his

¹ In the other version 'spider', which is correct. The 'monkey' is due to confusion of the similar words in Indo-Aryan for 'monkey' and 'spider'.

² *Hiṣtus* in the text as dictated.

muttak upar purti cenmeted; 'ina inin anđkipođ bele cayata, tapođ bele cayata, katođ bele cayata'; pokked erođ jövra muttak upar purti cendad.

(71) cended erođ berto tandil olek verra, veñe erođ nūmayid pottel pottel olek verrad; veñed erođ olek țannurad, țanned erođ, 'ūnin anđkie mettom, jivom pađi mari vermed' eni sāt jau pokkemer. (72) veñed erođ, 'ūnin nāto pidir idram?' eni pokmeter. atni pokođ lege lege dīdora cūmeter, lāpi lāpi pottid cunđukmer; cunđter erođ dēodēceyakul vermeter, veñer erođ pidir idemer. (73) 'ērin pidir idram' eni pokkemer; 'cila nāto pidir āy' eni pokkemer, 'ūl edrom pōři jenom cājed mēdad, ūnin Sāraṇḍev Kōc pidir iđam' eni pokkemer; pokker erođ jama dēceyakul, 'ayei pidir menko' eni pokkemer. (74) pokker erođ ayei pidir menko' eni tolenkul pokrar.

(75) anatile Sāraṇḍev Kōc nūn enugmed? Sāraṇḍev Kōc pokkemed, 'ān dēca nickun cendan'. 'cendan' ettel erođ, 'cen' etter, 'in menod bele nāto kāmto āy.' (76) atni pokođ ir dāben cendad, cended erođ ir dāben pokrad, 'anot āy kay ērot āy' eni pokrad; ir dāba pokra, 'ān inoti āy' enda. (77) anati ir dāheti vermed, cakur-

keeping. He said, 'Now even if they kill you, or strike you, or cut you, you will not die,' and went to the upper world.

(71) When he had gone the eldest brother's wife came home. When she came her brother-in-law came home behind. When he came he entered the house, and the seven brothers said, 'We had killed him, and now he has recovered his life and come.' (72) When he came they said, 'What name shall we give him?' Saying this they had the drum played near at hand, and circulated the twig in distant places. When they had done so people from various districts came and undertook the naming ceremony. (73) 'Whose name shall we give him?' they said; 'Nay, what name is it?' they said, 'He was born by splitting the chest, let us make his name Sāraṇḍev Kōc.' All the people of the country said, 'Let his name be so.' (74) When they had spoken the brothers said, 'Let his name be so.'

(75) Then what did Sāraṇḍev Kōc say? He said, 'I will go out of the country.' When he said, 'I will go,' they said, 'Go; if you stay here, what work have you?' (76) Saying this he went to the house of two stories and said to it, 'Are you mine, or whose are you?' The house of two stories said, 'I am yours.' (77) From there,

tolti tannemed; tanned eroḍ akir koṭiyaṭ baṛavin pokrad, 'anot āy kay ērot āy' eni pokrad; 'ān jama baṛal inoti āy' baṛav pokoto. (78) anatug cakurtoltug verrad verci gadeti, verci gaden pokrad, 'ērot āy'; pokked eroḍ, 'etni cāj, jama inoti āy.' (79) anatug veñed eroḍ ir ḍāben vermed, ir ḍāben veroḍ kindri patteded; kindri patted eroḍ rāj nicken ermeted dēca nicken ermeted.

(80) cūed eroḍ bijli bonug cenmeted kadali bonug cenmeted. cenoḍ cenoḍ cenmeted, tākoḍ tākoḍ tākemed; kākal aṛa pāvoḍ cenmeted, tita aṛa pāvoḍ cenmeted. (81) anatle ēdemed peredti. ēded eroḍ ok manja minḍcubti ēnun kōci kuli minḍcub kaḍemed, katted eroḍ Sāraṇdev Kōc ēdemed, ēded eroḍ cūremed, cūred eroḍ nān enmed. (82) Sāraṇdev Kōc pokkemed ki, 'ūd ok cetri minḍcub kaḍemed,' eni pokkemed. pokked eroḍ minḍcub kaḍran manja nān enmed: 'ān nāto cetrin āy; āre legaḍ mōdad ge — pakki ārtar cājed — Sāraṇdev Kōc, ūd āy cetri.' (83) atni pokod. 'ān āy Sāraṇdev Kōc' eni pokrad, pokked eroḍ, 'In āy' eni minḍcub kaḍran manja pokkemed. atni pokod 'cenam dāda, āt cenmot, ān bele verran' eni pokrad.

from the house of two stories he entered the cattle shed and said to the *akir koṭiyaṭ* bullock, 'Are you mine, or whose are you?' The bullock said, 'I and all the bullocks are yours.' (78) From there, from the cattle shed he went to the rice granary, and said to the granary, 'Whose are you?' (It replied) 'Do whatever you will, all is yours.' (79) When he had come from there he went to the house of two stories and took his *kindri*. Taking the *kindri* he went outside the kingdom, outside the country.

(80) He went to a *bijli* forest, a *kadali* forest. He went steadily along walking. He went along a road where no voice of crow or other bird was heard. (81) Then he reached a river. When he arrived a man was fixing an elephant on his fish hook and casting it. As he did so Sāraṇdev Kōc arrived and saw it; and what did he say? (82) Sāraṇdev Kōc said, 'Here is a *kṣatriya* casting his hook.' The angler said, 'What *kṣatriya* am I? Somewhere near there is Sāraṇdev Kōc, who was born through the side of his mother; he is the *kṣatriya*.' (83) (Sāraṇdev) replied, 'I am Sāraṇdev Kōc and the man casting the fish hook said, 'You are he.' Having said this he said, 'Let us go, elder brother, where are you going? I will go with you.'

(84) atni pokođ pāv patti cenmeter, cender erođ novri bonug cenmeter bijli bonug cenmeter ; anatlē per peredi ēdemer. (85) ēder erođ ok manja vangeli cepac peredin olcemed. ā manjen legađ ēdem, ' ūdok nāto cetri āy, peredin vangeli cepac olcemed.' (86) atni pokođ, ' ān nāto cetrināy, āre legađ ene Sāraṇḍev Kōc mēdad, ūd go āy cetri ' eni pokkemed. pokked erođ, ' ān go āy ' eni Sāraṇḍev Kōc pokrad. (87) atni pokođ, ' āt cenmot dāda ' eni pokrad ; ' cila, ān rāj nickun pēci cenmeten.' ' rāj nickun cenmot erođ, ān bele verran ' enmeted.

(88) atni pokođ mūvir bīri cenmeter ; cender erođ bijli bonug cenmer kadali bonug cenmer. anatlē mari perodti ēdemer. (89) ēder erođ anan ok manja bāra goṭa kondkuli lāt catio iṛdi toṭkemed ; ana mūvir ēdemer : ' ūd ok nāto cetri āy, kondkul lāt catio iṛdi toṭkemed ' eni pokkemer. (90) pokker erođ, ' ān nāto cetrin āy ; ārene mēdad Sāraṇḍev Kōc, ūd āy cetri ' eni pokmeted. pokked erođ, ' ān eke Sāraṇḍev Kōcin ' eni pokkemed. (91) atni pokođ, ' āt cenmor dāda ' eni pokemed. ' ām rāj nickun eri cenmoni ' eni pokrar. pokođ ceṅge bīri mari cendar.

(84) They took the road and went. They went to a *novri* forest, a *bijli* forest. Then they again came to a river. (85) When they arrived a man was pressing the river with his calf and draining off the water. When they came near that nuan, (they said) ' What a *kṣatriya* he is ; he is pressing the river with his calf and draining off the water.' (86) He said, ' What *kṣatriya* am I ; somewhere near there is Sāraṇḍev Kōc ; he is the *kṣatriya*.' Sāraṇḍev Kōc said, ' I am he.' (87) The man said, ' Where are you going, elder brother.' ' Nay, I am going outside the country.' ' If you are going outside the country, I will come with you.'

(88) When he had spoken thus the three joined together and went off. They went to a *bijli* forest, a *kadali* forest. Then they again came to a river. (89) When they arrived a man there was kicking over twelve mountains and pulling out crabs. The three men arrived there. They said, ' What a *kṣatriya* is he ! He is kicking over mountains and pulling out crabs.' (90) He said, ' What *kṣatriya* am I ; somewhere there is Sāraṇḍev Kōc, he is the *kṣatriya*.' (Sāraṇḍev) replied, ' I am Sāraṇḍev Kōc.' (91) The man said, ' Where are you going, elder brother ? ' They said, ' We are going outside the kingdom.' When they had spoken they joined together and went on again.

(92) anatlē nend vāv erimeter; eñer eroḍ sun maṇḍalti okur meḍli mēdad. meḍli menem cūṣer, cūṣer eroḍ 'ūd ok cetri āy' eni pokmeter nelvir. (93) pokker eroḍ jeṭke iṣurad nēdilti, iṣed eroḍ, 'ān nāto cetrin āy, ārene mēdad Sāraṇḍev kōc, ūd āy cetri.' atni pokoḍ, 'ān eke Sāraṇḍev kōcin' eni pokmeted; pokked eroḍ cenḡe bīṣi cenmeter.

(94) cenḡe bīṣi cender eroḍ lōva geṣa ēdemer. lōva geṣen ēder eroḍ ana bagey eri mēdu, Parbat asur tindu. (95) tinem ūr ani ceni mer kīṣi maḍemer; maṭṭer eroḍ rāḍi murtal pokru kētal murtal pokru: 'Im mer kīṣi ina maḍomor; Parbat asur verra tīn kaḍra; olek bitram ceni maḍur'. (96) 'tinoḍ tinko min, ām ole bitram cenama' eni pokemer. pokker eroḍ ani vendemer, vender eroḍ tinmeter, tīnder eroḍ maḍemer, maṭṭer eroḍ tuñemer. (97) tuñer eroḍ nen-dunal erem erem Parbat asur verru, verem eroḍ Sāraṇḍev Kōc kāḍenoḍ kat kaḍemed, katted eroḍ kummāl tūk kuḡubti ṭinḍei kaḍemed. (98) ṭinḍted eroḍ cikkoḍ vēvoḍ kummāl tūkug cendad, cended eroḍ Parbat asurin cūṣi āti āti tāllad; tāled eroḍ per melli cendad, cended eroḍ kācal paḡḍenoḍ taprad. (99) tapped eroḍ lōva geṣet kōcin ka vermeted, vēñed eroḍ, 'ān ino Parbat asuri tappen'

(92) By that time they were in the middle of the journey, and a man was hovering in empty space. The four saw him and said, 'He is a *kṣatriya*. (93) When they had spoken he quickly descended on to the earth, and said, 'What *kṣatriya* am I? Somewhere there is Sāraṇḍev Kōc, he is the *kṣatriya*.' (Sāraṇḍev) said, 'I am Sāraṇḍev Kōc,' and they joined together and went off.

(94) When they had gone along together they came to the city Lōva. When they reached there it was deserted, Parbat Asur was eating (the people). (95) They came and lay down under a tree there. While they were lying there a widow woman said, 'Do not sleep under the tree, Parbat Asur will come and eat you; go inside a house and sleep.' (96) 'If he eats us let him eat us, we will not go inside a house' they said. So they cooked their food there, ate it, lay down and slept. (97) At midnight when they slept Parbat Asur came. When he came sāraṇḍev Kōc cut him down with a sword and threw him into a potter's clay pit. (98) At dawn the potter came for clay and seeing Parbat Asur, ran away. After running he came back and struck (the corpse) with the wooden part of his carrying yoke. (99) Then he went to the king of Lōva city and said, 'To-day I have

eni pokemed. pokked eroḍ, 'inuḡ ān ceyal muyal mācil curca cāj cīran' eni pokemed.

(100) atni pokoḍ, 'an geṣa ujar cājuru, in Parbat asurin anḍkitot' eni pokmeted. atni pokoḍ lege lege ḍlḍora cīmeted, lāpi lāpi pottid cunḍukmed. (101) cunḍter eroḍ ḍēc ḍēcceyakul vermeter, veñer eroḍ pārek legin pārek maḍov cājemer; cājer eroḍ geṣet lōḡ, 'kummalin am kōc mācilin curca cājemed, cūṣu cenam' eni pokmeter. (102) pokker eroḍ ūr bele cūṣu cendar Sārṅḍev kōckul; cender eroḍ, 'nātek curca cājomor ūnin' eni pokemer; 'ūd kummal Parbat asurin anḍkited' eni pokemer. (103) 'Parbat asurin cīna ṭōṭipeked gaṭ, tebe curca cājutur'; atni pokoḍ, 'an āret cīna an āret bāna' eni pokrad kummal; pokked eroḍ, 'cīna cilaka ote curca cājdar' eni pokmeted. (104) atni pokoḍ Sārṅḍev kōckul uyi cīna ṭōṭikmer, kekol muvāḍ nevāḍ ūr kudi patti mēdar. (105) patter eroḍ uyi lōva geṣet kōcin mundel kuṣac kaḍemer, kuṣayter eroḍ ūr cīna ṭōṭiter; 'ōr cīna ṭōṭiter' eni ḍēcet lōḡ pokrar. (106) pokker eroḍ, 'ūrug curca cāj ciyam' eni pokkemer; 'cēvirug curca cājam' eni ḍēcceyaler pokemer, cājer eroḍ okur bācurad.

killed Parbat Asur.' The king said, 'I will marry my five or three daughters to you.'

(100) He said, 'Parbat Asur was making my city deserted and you have killed him.' Then he had the drum sounded in the vicinity, and sent round the twig in distant places. (101) When they had taken it round people from all over the country came, and made all preparations. When they had done so the people of the city said, 'Our king is marrying his daughters to the potter, let us go and see.' (102) They also went to see, Sārṅḍev Kōc and his friends; when they arrived they said, 'Why are you marrying him?' They said, 'This man, the potter, has killed Parbat Asur.' (103) 'Let him show the tokens of Parbat Asur, and then you may marry him.' The potter said, 'I have no tokens, no signs.' (Sārṅḍev) said, 'How can they perform the marriage without the tokens?' (104) Then Sārṅḍev Kōc and his friends brought the tokens and displayed them; they had cut off the ears, nose and tongue. (105) Taking them they put them in a heap in front of the king of Lōva city, and showed him the signs. The people of the country said, 'They have shown the tokens.' (106) Then they said, 'Let us make the marriage for these.' The people of the country said, 'Let us make a marriage for the five,' but one was left over.

(107) baced eroḍ 'im ina menurbe bābu', eni pokmeted Sāraṅdev kōc. pokked eroḍ, 'in je dāda āt cendat,' eni pokrar. (108) 'ān laksey geḡeti cendan, im ina menur. ān etni bele eri cañen eroḍ an deḡer deḡer verur.' 'ām ete puni verram, dāda,' eni pokemer nelvir. (109) pokker eroḍ 'imuḡ ān cīna cāj cī mēdan', eni pokkerned. ūrug ok tāri koppi pēl cāji idemed, tulca porra tappu idemed, tappu idōḍ anan tāriti tārin mandac idemer, mandaypoḍ ana pēl koppi cappi idemer. (110) capper eroḍ tāri muyu idemer. tāri muyoḍ, 'idin cūr cūrī menur. cūr cūrī menoḍ pēl eke notir eri mēda, tulca porra vāḍi mēda, vādoto eroḍ ān cayi mēdan. (111) ātek im deḡer deḡer verur. veñer eroḍ anin kic ḡittak ōl kaḍur. ōli menoḍ adin puccur. pucci nenget cūcuboḍ kuṭṭur. kuṭṭi kili kāḍen kaṇḍpur, cūrin kaṇḍpur. (112) kaṇḍter eroḍ adin nidoḍ mājur. mājer eroḍ an jīvom verra. veñō eroḍ ān jīvom paḍran,' eni pokki kuli cendad. (113) Cended eroḍ laksey geḡen ēdurad. ēḍed eroḍ ciḡ devṛiti novkri mēdad. anatlē vercīkar mēdad. metted eroḍ anatlē geḡa bitram pāra mēdad. (114) pāra menoḍ anatlē vercīkar erra. vercīkar eroḍ laksey rāni legaḍ cendad. cended eroḍ āburar laksey rānin ceḡge. (115) ūber eroḍ, nān endar, 'nāteg veñot,' eni pokra.

(107) Since he was left over Sāraṅdev said, 'You stay, sirs.' They said, 'Where are you going, brother?' (108) 'I am going to Laksey city, you stay here. If for any reason I die, come after me.' The four said, 'How shall we know and come, brother?' (109) He said, 'I have made a token and given it to you.' He filled a dish with milk and put it down. He planted a tulasi shrub and placed it in the dish, and they poured milk in till it was full. (110) Then they covered the dish and he said, 'Keep looking at this (to see if) the milk becomes blood and the tulasi shrub fades; if it fades I have died.' (111) Then come after me. When you have come dry me in front of the fire; when you have done so take it (the corpse) from the fire, and stitch it well with a needle. Having stitched it look for the sword and the knife. (112) When you have searched for it rub it with ashes, and my life will come back. When it has come I will recover my life'; so saying he departed.

(113) Having departed he reached Laksey city. Having reached there he did service at the royal gate. He was there for a year. Then he went inside and acted as watchman. (114) A year passed while he was there. After a year he went near the queen of Laksey, and having gone he conversed with her. (115) What did they say when

' inuñ ān garjeya menuñ veñen,' eni pokrad. pokked eroḍ, ' anuñ in kaṭapan cāju oṭot eroḍ, ina men.' ' ān menuñ oṭten eroḍ mēdan, oṭpena eroḍ cendan,' eni pokrad laksey rānin Sāraṇḍev Kōc. (116) pokked eroḍ laksey kōc, rānin tend, ' ĩñ dū pēlug cen, an rāni pāp bēmar paṭṭo mēda. adu kembur cājdan, tebe alac cāyura,' eni endad. (117) etted eroḍ ād cendad Sāraṇḍev Kōc. cended eroḍ ickinda bonti dū pēlug cendad. cended eroḍ laksey rānin vat patti mēdad. patti menoḍ pāvti cen meri cokki mēdad. (118) cokked eroḍ āndem adoḍ dū manda verra. veñō eroḍ vattu mundel ṭinḍei kaḍrad. ṭinḍted eroḍ vattu ārra. (119) āroto eroḍ, ' nāto gerjen āy, ine era, ori era,' eni dū manda kaṇḍei uyraḥ. kaṇḍei uyoḍ bēṭurav. bēṭov eroḍ ' idu bāyin vat āy, ēd endri ṭinḍted mēdad ? enderran manjen kaṇḍpur,' eni pokkov. (120) pokkov eroḍ cūṭrar, cūṭrov eroḍ, ' ōd ām ayil āy, vat enderned mēdad ; ōd go mer podi cokked mēdad, iṭu,' eni pokrav. (121) pokkov eroḍ iṭemed ge. iṭeḍ eroḍ, ' nātek veñot, ayil,' eni pokrav. pokkov eroḍ, ' cila ĩñ bāy nōmbir telkul paṭṭo mēda. " kemburug dū pēl endru cen," eni pokoto mēda,' eni pokrad. (122) pokked eroḍ, ' cenam am ole,' eni pokrav. pokkov

they conversed ? She said ' Why have you come ? ' He said, ' I have come to be your son-in-law.' She said, ' If you are able to do service for me, stay here.' Sāraṇḍev said, ' If I am able to stay I will stay, if I am not able, I will go.' (116) When he had spoken, the king of Laksey, the queen's father said, ' You go for tiger's milk, my child the queen has fallen ill. I will use that as a medicine, then the illness will leave her.' (117) Sāraṇḍev Kōc went off. He went to Ickinda forest for tiger's milk. When he went he took the Laksey queen's finger-ring, and going on his way climbed a tree. (118) When he had climbed up, at evening, the herd of tigers came that way. As they came he threw the ring in front of them, and it produced a sound. (119) The herd of tigers said, ' What is this noise, it was not here to-day, it was not here yesterday.' They sought and found the ring, and when they had found it they said, ' This is our good lady's ring ; who has brought it and thrown it ? Look for the man who has brought it.' (120) They looked and said, ' This is our cousin ; he has brought the ring, and climbed a tree.' (To Sāraṇḍev they said) ' Descend '. (121) He descended, and they said, ' Why have you come, cousin ? ' He said, ' Nay, your good lady is suffering from illness, and has said, " go and bring tiger's milk for a remedy.' " (122) They said, ' Let us go to our house,' put him in the midst of

erođ nendbul cāji uyraṽ. uñov erođ, 'ina mađu,' eni pokrav. (123) pokkov erođ peruk kucca jōfi cīrav. ciñov erođ vendi tindad. tindad erođ cikođ erođ mađrad. mađted erođ tuñurad. tuñed erođ cikođ vēvura. (124) cikođ vēvođ, 'anun pēl ciyur be, ciyur be, ān uyan,' uyan enem, 'an okuri uyana,' eni pokrad. pokked erođ, 'īm bele uyu lāgur, anin cet cājara,' eni pokrad. (125) atni pokod pottel mūdel eri dū manda uyi cīrav. uyi ciyođ laksey geren ēdemer. ēder erođ duvar mundaṽti tebac kađemed dū manden. (126) tebayted erođ geṽa bitram laksey kōcin mudel uyi dū pēlin maṽṽac kađemed. maṽṽayted erođ vāl pēta. vāl pēpođ dū manden bāgek geren ṽoṽic cīrad. 'īm idođ im verran būti kaṽci cenur,' eni pokrad. (127) pokked erođ geṽen ren ben cāji kacci kicci cenmotov, uyrano uymotov, tindano tinmotov. cendov erođ Sāraṽṽdev Kōc geṽa bitram ver kađrad. (128) vēñed erođ mari bele āṽ dīna meni bām pēlug codṽad laksey kōc. codṽed erođ per cendad. cendad erođ bām pēlin enderrad. (129) enderpem per, 'ān okuri uyana,' eni pokemed. pokked erođ, 'ām bele verram,' eni pokrav. pokkov erođ pottel mūdel eri ender cīrav. (130) endernov erođ duvar mundaṽti tebac

them, and took him. When they had taken him, they said 'Sleep here'. (123) They prepared rice and vegetables and gave it to him. He cooked it and ate, and when he had eaten and it became dark, he lay down and slept. Then the darkness dawned. (124) At dawn he said, 'Give me the milk; I will take it.' He also said, 'I will not take it alone; you also join in taking it, (otherwise) they will not believe me.' (125) When he had spoken thus, the herd of tigers went in front and behind him and took (the milk) and delivered it. They reached Laksey city and he halted them by the main gate. (126) Then he took the tiger's milk into the city and put it down in front of the king of Laksey. Having done so he went outside and, pointing out a portion of the city, gave it to the herd of tigers. He said, 'Go and seek the wages coming to you in this direction.' (127) When he had spoken they went putting the city into turmoil and biting all and sundry; they carried off what could be carried off and ate what could be eaten. When they had gone, Sāraṽṽdev Kōc went inside the city. (128) When he had stayed eight days, the king of Laksey sent him off again for snake's milk. He went off again and brought snake's milk. (129) When he was bringing it he said, 'I will not take it alone.' They said, 'We also will come,' and going in front and behind him took (the milk) and delivered it. (130) When they had

kaḍrad. tebayted eroḍ laksey geḇeti kōcin mūdel maṇḍakmed. maṇḍac kaḍoḍ pēt errad. pētēd eroḍ bāmūl avin ok bāg geḇen opic cīrad. (131) opic ciñēd eroḍ ērinug kacomov, ērinug ūndomov. atni cāḷ cāḷi uyrano uymov, tindano tinmov. anatlē bāmūl tam olekulti cendav. (132) cendov eroḍ Sāraṇḍev Kōc laksey geḇeti ver kaḍrad. veñēd eroḍ ete bicar cāḷemed laksey kōc, 'iyalti an geḇen jamay pōlla, ūnug ān mālin joṭke curca cāḷ cīran,' endad. (133) etted eroḍ lege lege ḍiḍora cīmed, lāpi lāpi pottid cunḍukmer. cunḍter eroḍ canḍe canḍ mucieti curca pōloto. pōloto eroḍ bāḡek geḇen, bāḡek gurrociḷ, bāḡek ēnūl dāyd cīrad. (134) ciñēd eroḍ Sāraṇḍev kōcug māl calñidi uyi ciyur,' eni pokkemed laksey kōc. pokked eroḍ, 'āre legaḍ uyi cīram,' eni pokkemer; 'unin bijoli bonti uyi ḍēra cīyam,' eni pokkemed. (135) pokked eroḍ lāv lackar cob uckakmer. uckaypoḍ ceumeter. cender eroḍ bijoli bonti ḍēra paḍemer. ḍēra paḍoḍ laksey kōcin lōg ver kaḍrar. veñēr eroḍ Sāraṇḍev Kōc laksey geḇet rāui anan kamac damac tinḍar.

brought it he halted them by the main gate, and placed it before the king in the city of Laksey. Having done so he went out and handed over a part of the city to the snakes. (131) When he had handed it over, some people they bit and some people they hissed upon. Having acted in this way they carried off what could be carried off and ate what could be eaten. Then the snakes went to their own homes. (132) When they had gone Sāraṇḍev Kōc came to the king of Laksey. When he had come how did the king of Laksey consider the matter? He said, 'If this goes on my city will be completely finished. I will quickly marry my daughter to him. (133) Having said this he had the drum sounded in the vicinity and sent round the twig in distant places. When he had done so the marriage was quickly finished in three days. He gave a portion of his city, a portion of the horses and a portion of the elephants as dowry. (134) He said, 'Take and give these to Sāraṇḍev Kōc, the bridegroom of my daughter.' They said, 'Where shall we take and deliver them.' He said, 'Take him to the Bijli forest and make a lodging.' (135) When he had spoken he caused to set off a whole powerful army. They went and got a lodging in the Bijli forest. Then the people of the king of Laksey returned. When they had returned, Sāraṇḍev Kōc and the queen of Laksey city earned their living there and ate.

(136) tinder erođ ūd rāt dīn kurul urpul tud-tudi tin-tini mēdad Sāraṇḍev Kōc. metted erođ laksey rūni peredti nīr mīyug cenda. cendo erođ ana tel macomo. (137) tel macođ tela tākul keyti patra. patoto erođ bel kađḍin ōṭita. ōṭito erođ tela tākuli bitram kopita. (138) kopito erođ muy kaḍra. muyoto erođ peredti cāy kaḍra. cāyoto erođ peredti ūmūmi kirjeli cenda bel kaḍḍa. cendo erođ nadikunḍ geṛet nīr certi ēdura. (139) ēdoto erođ nadikunḍ geṛet kōc nīr mīyu ceni mēdad. ceni menem bel kaḍḍa ūn mūdel cenda. cendo erođ bel kaḍḍen patrad. (140) patted erođ bel kaḍḍen irḍu parkel canḍtad. canḍted erođ tela tākuli cūṛrad. cūṛed erođ geṛeti ceni ricac kaḍrad. (141) ricayted erođ geṛet lōg, 'nātek ricaytot mēdat,' enī pokrar. pokkoḍ bele ūbada. irne mucic cāva unada, vey tinada. tinakoḍ geṛet lōg ūbic ūbic paṇḍ cendar. (142) paṇḍer erođ ceri-cerkin murtalin kūyurav. kūyer erođ, 'am koc nāteg ene ricayted mēdad, ūnin in ūbik cī,' enī pokrar. (143) pokker erođ murtal nān enda ? murtal pokkomo, 'anug irḍu bakkel vend cīyur.' vend cīyoḍ, 'ān kōcin bareyaytan,' atni pokoḍ, jeṭke nibṛak cīrar.

(136) Sāraṇḍev Kōc was shooting antelopes and deer day and night. When he was so engaged the queen of Laksey went to the river to bathe. There she was rubbing her head with earth. (137) As she did this she took some hairs of her head in her hand, and as she held them broke open an unripe bel fruit, and stuffed the hairs of her head inside. (138) Then she covered it and let it go in the river. Swimming in the river the bel fruit went downstream and reached the water's edge by the city of Nadikunḍ. (139) When it reached the king of Nadikunḍ city had gone to bathe, and the bel fruit went in front of him. He took hold of the bel fruit. (140) Having taken it he opened the bel fruit into two portions and saw the hairs of the head. When he had seen them he went to the city and became out of humour. (141) When he became out of humour the people of the city said, 'Why are you out of humour?' When addressed he would not speak. For two or three days he did not drink his gruel or eat his boiled rice. When he did not eat the people of the city became tired trying to make him speak. (142) When they became tired they summoned an old woman who tended goats, and said, 'For some reason or other our king has become out of humour; you make him speak.' (143) The old woman said, 'Cook two cakes and give them to me.' When they did so she said, 'I will bring the king round.' When she spoke so they prepared (the cakes) quickly and

(144) nibrayter erođ murtalug cī kađrar. ciñer erođ murtal patti kōcin legađ cenda. cendo erođ lege undomo. undoto erođ, 'nātek ricaytot bābu,' eni pokomo. (145) pok poki pand cendo. pand cenod piđtel bakkol pućie tinuoto. tinođ ėndomo. ėndem cūři kōc nav kađrad. naved erođ murtal lege ceni undra. undoto erođ, 'nātek ricaytot bābu,' eni pokra. (146) pokoto erođ, 'nātegi era, anuđ ār dōcet rānino tela tākul bel kađđeti kopie pered enderru. adin an mūdel verem ān patten. tela tākul ān cūřen. ayci rānin anuđ ender cīyođ cāva unđan.' (147) 'cāva un, inuđ ān ender cīran,' eni murtal pokra.' pokoto erođ kōc cāva unđad. unđed erođ murtal kōcin pokra, 'anuđ ok ōđa cekku iđu.' pokoto erođ canđe canđ ōđen nibrak iđemer.

(148) āt dīnet perkul kapecil kopie iđrad. iťfed erođ peredti iřkie kađrad. iřkited erođ murtal ōđeti cokra, cokoto erođ murtal ōđen poded uyra. uño erođ pered kenđ kenđ uyra. (149) uño erođ iekinda bonti nīr pāv mēda. metto erođ nīr pāv cekkađ ōđen kať kađomo. kaťoto erođ nīr pāvti ceni kāta. (150) kāto erođ laksey

gave them to her. (144) They gave them to the old woman and she took them and went near the king. Having gone she sat near him and said, 'Why are you out of humour, sir?' (145) Continually speaking she became tired, and when she was tired broke the cake and was eating it. As she ate she danced, and seeing her dancing the king laughed. When he laughed the old woman went near him and sat down, and having sat down said, 'Why are you out of humour, sir?' (146) (He said) 'It is for nothing; the river brought to me, packed in a bel fruit, the hairs of the head of the queen of some country. As that came in front of me I seized it, and saw the hairs of the head. If you bring such a queen and hand her over to me I will drink my gruel.' (147) The old woman said, 'Drink your gruel. I will bring her and give her to you.' When she had spoken the king drank his gruel. When he had done so the old woman said to the king, 'Cut out a boat for me and place it (in the river). When she had said this they quickly made ready a boat.

(148) He loaded it with rice and firewood enough for eight days. When he had loaded it he let it down into the river, and the old woman climbed in the boat. Having got in the old woman took the boat upstream. (149) A path from the water led to Iekinda forest; she fastened up the boat near the water-path, and going along the path waited. (150) As she waited the queen of

rāni nīrug verra. veño eroḍ, 'id āret pāv āy noni,' eni murtal pokra. pokoto eroḍ, 'idu am nīr unḍan pāv āy,' eni pokra. (151) pokoto eroḍ, 'ān bele im olekul verran,' eni pokra murtal. atni pokod, 'verata nāḡ,' eni laksey rāni pokra. pokod cenge bīḡi cendov. (152) cendov eroḍ murtalin muḍukuṭṭel pakie kaḍra. pakie kaḍod cikoḍ erra. cikoḍ eroḍ Sāraḡdev Kōc verrad. veñed eroḍ vey vendra laksey rāni. (153) vendoto eroḍ irḍu bāṭel payta. irḍu bāṭelto mūdu bāṭel errav. eñov eroḍ Sāraḡdev Kōc pokrad, 'ēd ēd ī legad mēdad,' eni pokrad. laksey rāni pokra, 'āreto ane ok murtal muḍukuṭṭel pakoto mēda.' (154) eni pokod, 'cen kūyu,' eni Sāraḡdev Kōc pokrad. pokked eroḍ mūvir bīḡi vey tinder. tinder eroḍ cikoḍ vēvura. (155) vēvoto eroḍ murtal nān enda, 'in ceynavin jivom nātel mēda noni, eni pok cūḡ,' eni murtal pokra. (156) pokoto eroḍ laksey rāni cāva uni pokra, 'in jivom ceynav nātel mēda' ? pokoto eroḍ, 'an jivom cēpid muṭṭin mēda,' eni pokrad. (157) pokked eroḍ murtalin laksey rāni, 'cila, pēpa, "an jivom cēpid muṭṭin mēda"', eni pokked, 'eni laksey rāni murtalin pokra. (158) pokoto eroḍ murtal cēpid muṭṭin kietī tud kaḍra. tud kaḍod bele Sāraḡdev Kōc

Laksey came for water. When she came the old woman said, 'Where does this path lead, darling ?' She replied, 'This is the path by which we come to drink water.' (151) The old woman said, 'I also will come to your house' and the queen of Laksey said 'Why should you not come ?' They went off together. (152) She hid the old woman at the back, and when she had done so it became dark. When it had become dark Sāraḡdev Kōc came, and when he came the queen of Laksey cooked boiled rice. (153) When she had cooked it she divided it into two parts ; (then) three portions were formed out of the two portions. Sāraḡdev Kōc said, 'Who is near here ?' The queen of Laksey said, 'An old woman belonging to somewhere or other is hiding in the back.' (154) Sāraḡdev Kōc said, 'Go and call her.' Then the three ate rice together and after they had eaten it became dawn. (155) When it had dawned the old woman said, 'Ask your spouse, darling, where his life is kept.' (156) The queen of Laksey drank her gruel and said, 'Where is your life kept, spouse ?' He said 'My life is kept in the broom handle.' (157) When he had spoken the queen of Laksey told the old woman that her husband had said that his life was kept in the broom handle. (158) The old woman burnt the broom handle in the fire. Though she burnt it Sāraḡdev Kōc did not die. Again at evening the old

cayada. cayada erod per āndek murtal laksey rānin pokra. (159) 'cila noni, nenget pok cūr, "in jivom an jivom okti kan idutum,"' eni in boreyak; tebe tōtitad,' eni laksey rānin murtal pokra. (160) pokoto erod laksey rāni āndek Sāraṇdev kōcin boreyayta. boreyayto erod 'nenget pok, in jivom an jivom okti kan idutum', eni pokra laksey rāni. (161) atni pokod Sāraṇdev Kōc, 'cila, an berto jivom kāndeti mēda, piṭit jivom cūruti mēda,' eni pokrad laksey rānin. (162) pokked erod cikod vēvura. vēvoto erod Sāraṇdev Kōc ked ciru cendad. cendan piṭtel laksey rāni nīrug cenda. (163) nīrug cenod piṭtel ā murtal kānden cūrin bētura. bētoto erod murtal kervil onḍiyac kānden cūrin tudra. tutto erod kānda cūri curuk kaṭra. curuk kaṭṭod Sāraṇdev kōcug nōmbir patra. (164) patoto erod ole verrad. vēñed erod maṭrad. maṭṭed erod, 'nātek maṭṭot, ceynav,' eni laksey rāni pokra. 'cila, anuṇ nōmbir patomo, ān cayran be,' eni pokrad. (165) pokked erod, 'anin cañen erod edrom tiṭṭak irḍu parkel cāi aru kie tiṭṭak ōl kaḍ,' eni pokrad. pokked erod Sāraṇdev Kōc cay cendad. (166) cañed erod piṭtel murtal laksey rānin boreyayta. boreyabori cāji ōḍeti cokita. cokito

woman asked the queen of Laksey. (159) She said, 'Nay, darling, ask properly; persuade him by saying, "Let us put your life and my life in the same place"; then he will show you.' (160) In the evening the queen of Laksey set out to persuade Sāraṇdev Kōc. She said, 'Tell me rightly, and we will put your life and my life in the same place.' (161) Sāraṇdev Kōc said to the queen of Laksey, 'Nay, my big life is in the sword, and my little life is in the knife. (162) After he had spoken the night dawned, and Sāraṇdev Kōc went off hunting. After he had gone the queen of Laksey went for water. (163) When she had gone the old woman found the sword and the knife. When she had found it the old woman heaped together dry leaves and burnt the sword and the knife. When she had burnt them soot formed on the sword and the knife, and when it formed illness seized Sāraṇdev. (164) When illness seized him he came home, and lay down. When he lay down, the queen of Laksey said, 'Why have you lain down, spouse?' He said, 'Nay, illness has seized me, I will die.' (165) He said, 'When I have died, split my chest into two equal portions and dry it in front of the fire.' When he had spoken Sāraṇdev died. (166) After he had died the old woman comforted the queen of Laksey and got her to climb in the boat. She

erođ kirjeli enderra. enderno erođ nadikunđ geřeti erpita. (167) erpito erođ nadikunđ geřet lög cūru verrar. cūru verōđ laksey rānin nadikunđ geřeti uyrar. uñer erođ avlat bond cājdar. cājer erođ ana curca eru cob bāni jōřemer. (168) jōřer erođ piđtel ittu tārit pāl netir eri mēda, tulca porra vāđi mēda. vāđi menōđ, netir eri menōđ, lōva geřet lög cūřrar. (169) cūřer erođ nelvir Sāraņdev kōcin đeger cendar. cender erođ erpitar. erpiter erođ Sāraņdev kōcin cūřrar. cūřer erođ, 'am Sāraņdev Kōc cay cended, dāda,' eni pokrar. (170) pokker erođ ōllan manjen kiři puerar. puccer erođ cūcubōđ edromin kuřrar. kuřter erođ kānđen cūrin kaņdukmer. (171) kaņđter erođ pormil dippen bēřurar. bēřer erođ kānđen cūrin nidođ mājurar. mājēr erođ, jag-jaga erođ Sāraņdev Kōc jivom pađrad. (172) jivom pađōđ, 'kub dāyle tuñi metten, bābu, im verađ tuñirin min gať,' eni pokrad. pokked erođ, 'in nāto tuñi mettot, in jivom ceni metto,' eni nelvir pokrar. (173) pokker erođ, 'an laksey rāni āt cendo,' eni pokrad Sāraņdev Kōc. pokked erođ piđtel, 'cila, ēd ene laksey rānin đongi uñed,' eni nelvir pokemer. (174) pokker erođ, 'cila bābu,

took her downstream and brought her to the town of Nadikunđ. (167) When she had brought her the people of the city came to look, and took the queen of Laksey into the city of Nadikunđ. When they had done so they shut the door and made ready all the furniture for the wedding.

(168) When they had done so, in this direction (at Lōva city) the milk in the dish had become blood and the tulasi shrub had faded. When this happened the people in Lōva city saw it. (169) When they saw it the four men went after Sāraņdev Kōc. They arrived and saw Sāraņdev Kōc. When they saw him the three men said, 'Sāraņdev Kōc has died, brother.' (170) When they had spoken they took down the man who was being dried, and sewed up his chest with a needle. Then they looked for the sword and the knife. (171) They found them in a heap of rubbish. When they had found them they rubbed the sword and the knife with ash, and when they became bright Sāraņdev recovered his life. (172) He said, 'I had been asleep for a long time, sirs; if you had not come I would have gone on sleeping.' The three men said, 'What sleep were you sleeping, your life had gone.' (173) Sāraņdev Kōc said, 'Where has my queen of Laksey gone?' The three men said, 'Nay, someone has stolen the queen of Laksey and taken her away.' (174) Sāraņdev Kōc said to

āreto ene ok murtal veri mēdu,' eni nelvirin Sāraṇḍev Kōc pokrad. pokked eroḍ, 'ātenoḍ murtal laksey rānin uño,' eni ḍeger ḍeger cendar. (175) cender eroḍ erpitar nadikunḍ geṛeti. laksey rānin anan eke curca cāju teyar errir. curca cāju teyar erem ūr Sāraṇḍev kōckul nadikunḍ geṛeti ēdurar. (176) 'ēr curca āy,' eni Sāraṇḍev Kōc pokemed. 'cila, āreto ok rānin murtal enderno mēda, adin eke am kōcug inen curca cājemer,' eni nadikunḍ geṛet lōg pokemer. (177) pokker eroḍ geṛa bitram Sāraṇḍev Kōc ṭannurad. ṭanned eroḍ laksey rānin cūṛad. cūṛed eroḍ verrad. veñed eroḍ oḍvir ūburar. (178) ūber eroḍ, 'ina leṛey cājam,' eni sor errar. sor eroḍ jama okti bolta ūburar. piḍtel ūber eroḍ ana leṛey cājdar. cājer eroḍ jamay geṛet lōgin kat kaḍrar. (179) katter eroḍ piḍtel dēcet lōgin reytin pokrar, 'ine kōckulin bele ām jamay kat kaṭtom,' eni dēcet lōgin pokrar. (180) pokker eroḍ 'ērin mānuram' ? enoḍ dēcet lōg pokrar, 'ēd kōc eroḍ ūnin mānuram,' eni pokrar. atni pokoḍ piḍtel ūr Sāraṇḍev kōcin gaddi untitar. gaddi undoḍ piḍtel kamac damao tindar laksey rānuṇoḍ).

the three men, 'Nay, sirs, An old women from somewhere or other had come.' Saying, 'By what kind of way did the old woman take the queen of Laksey?' they went after her. (175) They reached the city of Nadikunḍ. There people were ready to perform the marriage. At the time they were ready Sāraṇḍev Kōc and his companions reached the city. (176) Sāraṇḍev Kōc said, 'Whose marriage is it?' The people of Nadikunḍ city said, 'Nay, the old woman has brought a queen from somewhere or other, and to-day we are marrying her to our king.' (177) When they had spoken, Sāraṇḍev Kōc went inside the city, and saw the queen of Laksey. Having seen her he returned and the four talked together. (178) Having talked they came to an agreement saying, 'Let us do battle to-day.' When they agreed they spoke with one word. When they had spoken they did battle, and cut down all the people of the city. (179) When they had cut them down they said to the people of the country, the peasantry, 'We have cut down your king and all his followers.' (180) Then they said to the people of the country, 'Whom will you obey?' The people of the country said, 'Whoever is king, him we will obey.' After speaking like this they seated Sāraṇḍev Kōc on the throne. After he had sat on the throne they did their work, and ate, along with the queen of Laksey.

(181) atni menun menun sāt jan tolenkul evul kaçil cunđei cenmeter. cender erođ ina cunđuk ana cunđuk er-eri nadikunđ geřeti ědurar. (182) ěder erođ, 'kaçil patur,' eni pokrar aru cunđtar. cunđter erođ, 'ina ām patama; uyur geřa bitram, kōckul olet lōg patrar,' eni pokrar. (182) pokker erođ geřa bitram uyrar. uñer erođ geřet lōg patrar. patter erođ, 'per enderpur gař,' eni pokrar. (184) pokker erođ piđtel mayil kaçil kālurur, aycil evul kumturav. evul kumtođ cenge bñi geřa bitram uyrar. (185) uñer erođ Sāraņdev Kōc pētađ. pēted erođ cūřad. cūřed erođ cipeykulin pokrad, 'ippoř enderpođ i geřa an ole bitram kūyur.' polked erođ ā lōgin cāt janin pokrar poraler. (186) pokker erođ mari geřa bitram evul kaçil uyrar. uñer erođ cāt janin berto toledin, ũnin Sāraņdev Kōc bitram uyrad. (187) uñed erođ topo pāni nivlo pāni nīr mīyu iđrad. iřted erođ kurjiti untitad. untited erođ pun ganđa irulug cīrad. ciñed erođ nūřemer. (188) nūřer erođ cey janug ũrug bele pun ganđen cīrad Sāraņdev Kōc. ciñed erođ ũr bele nūřrar. nūřer erođ ani vey cāva kucca cīrad. (189) ciñed erođ tindar, unđar, mađrar. mařter erođ cikođ vēvura. vēvoto erođ cultar. (190) culter erođ, imu anin cāva

(181) When things were like this the seven brothers were going about hawking leaves and firewood. As they went, hawking here and hawking there, they reached the city of Nadikunđ. (182) When they reached they said, 'Buy firewood' and hawked it. The people said, 'We will not buy it here. Take it inside the city and the people of the king's house will buy it.' (183) They took it inside the city, and the people of the city bought it. They said, 'Bring some more. (184) After they had said this, the men carried wood on their shoulders and the women carried leaves on their heads, and together they took it into the city. (185) When they took it Sāraņdev Kōc came out and saw them. He said to his soldiers, 'When they bring it this time, summon them inside my house.' The soldiers spoke to those people, the seven. (186) Again they took leaves and firewood into the city. When they had done so Sāraņdev Kōc took his eldest brother and his wife inside. (187) He gave them hot water and lukewarm water for bathing, and then seated them on a chair. Then he gave them new clothes and they put them on. (188) When they had dressed he gave new clothes also to the six brothers, and they put them on. When they were dressed he gave them boiled rice, gruel and vegetables. (189) They ate, drank and lay down. When they had slept day dawned, and they arose. (190) When they

uyu nāngil kucil iṭṭor, aru nāngil uṟu iṭṭor. iḍranug jamay manomin uṟranug, ā rfeug anin im anḍkitor. (191) anḍkitor eroḍ anin berto dāda tapa mēdid agi, 'dāden bele tapran,' eni pokrur. adugi anin berto dāda ok bariya tapped,' eni pokrad Sāraṇḍev Kōc. (192) 'piḍtel anin cayare anḍkitor aru penḍva kuṟeti burḍaytor. buṟḍaytanug berto tandil pāvul kāci paṇḍoto aru nīr cōra patti an ḍeger veñō,' eni Sāraṇḍev Kōc pokemed. (193) pokked eroḍ piḍtel, 'anin bagavan murtal iṟoto aru jīvom paṭito. paṭito agi ān im olek cendanug, 'ūnin cay-are anḍkie mettom, ūd jīvom paḍi mari vermeted,' eni im kucor oñor. (194) 'kucor erranug anuḡ ana menuḡ bāvoya. bāvakanug ān pokken, "cendan be dāda, endanug cen paṭi kay," eni pokkor. ebe eten an ḍeger ḍeger veñor,' eni Sāraṇḍev Kōc pokrad. (195) pokked eroḍ piḍtel jamay bīri ēruḡo novkri, edo ḡāyul kōkmetēr, ēdo nāngil kaṭemed, ēdo novkri cājemed, aru piḍtel jamay bīri kamac damac tinneter.

arose, Sāraṇḍev Kōc said, 'You set me the task of bringing your gruel to the ploughfield, and you set me the task of ploughing. Because the whole field was ploughed when you set me the task, you became angry and killed me. (191) When you were killing me because my eldest brother did not strike you said, "We will kill the eldest brother also." For that reason my eldest brother struck me with his stick. (192) Then you killed me and I died and you buried me in the rubbish heap. After I had been buried my eldest brother's wife got tired watching the paths, and taking a pot of water came after me.' (193) Then he said, 'The divine old lady came down and gave me my life and when I came to your house you said, "We killed him and he died, but now he has got his life back and comes again," and became envious. (194) Because you were envious it did not please me to stay there, so I said, "I will be going, elder brothers" and you said, "Go." Now how have you come after me.' (195) After he had spoken they all came together; for one there was service, one tended the cattle, one ploughed, one did service, and afterwards all coming together they earned their living and ate.

PART III

ETYMOLOGICAL VOCABULARY

- akaſ, akaſi, adv.**, like
akka, sb., mother's father [Go. *akko* maternal grandfather, Kui *ake, akenja* grandfather, Kui *akku* id.]
agi, adv., since, hence
ager, sb., small coin
aſalp-, aſalt-, vb., to open mouth wide [cf. Tu. *aſāwuni* to gape, Kui *aſali āwa*, Kur. *aſalnā* id.]
aſkāl, sb., famine [Ha.]
aſgōc, sb., towel [Ha.]
aſgoſ, adv., that much, so much [cf. Naik. *aſgel* so much]
aſgoſ, sb., courtyard [cf. Ka. Te. *aſgaſi* shop: cf. Skt. *aſgaṣa*]
aſkuſ, sb., axle [Naik. *āekuſ*, Kol. *āekuſ*: Skt. **aḥṣa-kṛa* ?]
accirit, sb., strange
añña, sb., father's sister [cf. Ta. *aññai* mother]
aſaki (S.), adv. (with *pat-*), to take under the arm
aſu (S.), sb., attic room [cf. Te. *aſuka* loft under roof of house]
aſt-, vb. to strike; *māva aſt-* to harrow; *poſkul aſt-* to clap, snap fingers [cf. Ta. *aſi* etc.]
aſta, sb., bamboo frame-work for roof
aſ- (S. aſi-), vb., to ask [Te. *aſugu* ask]
aſey, sb., wife
aſdom, sb., obstacle, obstruction; shelter; *aſdom er-*, to obstruct [Ka. *aſda*, Te. *aſdamu*, Naik. *aſdam*]
aſdra, adj., bad [Ha.]
aſd-¹, vb., hunger or thirst to be felt; *anuſ andumo*, I am hungry; *anuſ nīr andumo*, I am thirsty [Naik. Kol. *aſ-* in *īr aſ*, to be thirsty]
aſd-² (S.), vb., to attach string to bow [cf. Te. *aſtu* adhere, *aſticu* cause to adhere]
aſdkip-, aſdkit-, vb., to destroy, kill
aſdkuſ, sb., thirst
at, adv., in that direction
atni, adv., so, in that way
ad, pron., she, it [Ta. *atu*, Ka. *adu*, etc.]
aduſi, adv., therefore
adoſ, adv., in that direction
ana, ani, adv., there, *anat-le*, from there
andar, sb., darkness (in the sense of confusion)
andil, pl. °ov, sb., elder brother's wife, (cf. *tandil*)
apoſ, adv., that time
amani, adv., merely, solely, by itself
amandiya, adj., idle
amor, pron. we (incl.)
amb, pl. °ul, sb., arrow [Ta. Ma. *ampu*, Ka. Tu. *ambu*, Te. *ambu*, *ammu*, Kui *āmbu*]
ayaſ pl. ayeil, sb., woman; wife, [Kui *aia*, *aiali*, *aja* mother, woman, cf. Naik. *ayma*]
ayil pl. °er, sb., mother's brother's son
ayk (S.), sb., kind of grain called in Ha. *kayg*
ayci, adv., so (IA)
aytvar ciric, sb., Sunday
ayp-, ayt-, vb., to sweep, [Kol. *ayk-*, *ay-* to sweep, Naik. *ayk-*]
ayb-, vb., to press
aradi pl. °l (S.), sb., hollow trunk

- of tree used for draining of surface water, Ha. *tum*
- aru, āru, conj.**, and [Ha.]
- ar-, vb.**, to weep ; cry (of various animals) [Ta. Ma. Ka. *ar-*, Tu. *arpini*, Go. *āraṇā*]
- aṛaṅga (S.), sb.**, bellows
- aṛcip-, aṛcit-, vb.**, to add as flavouring
- aṛj-, vb.**, flavour of something to be perceived, *cup aṛjoto* [cf. Kur. *aṛḍnā* to flavour, *aṛḍcū* spicy]
- aṛṇ-, vb.**, to cross
- aṛṇip-, aṛṇit-, vb. cs.**, to make to cross
- aṛtip-, aṛtit-, vb. cs.**, to cause to weep or cry
- aṛbirla, sb.**, Acacia catechu, *khadira*
- aṛmuk pl. °ul, sb.**, a creeper (*a° tunḍa*) bearing a nut (*a° pal*)
- alac, sb.**, illness
- ale, interj.**, exclamation used as voc. (a form *alor* with the termination of the 2nd pl. is also recorded)
- alk-, vb.**, to sprinkle [Naik. *alk-* to sprinkle]
- alka, sb.**, bowstring [cf. Te. *alliya, alle* bowstring]
- alc-, vb.**, (snake) to wind round tree [cf. Te. *allu* to intertwine, plait ; spread as creeper, *cs. allineu* etc.]
- alt-, vb.**, to be twined round, (*tunḍa alṭi eṣo*)
- altayp-, altayt-, vb. cs.**, to wind round
- av, pron. nt.**, they
- ave-, vb.**, to snap at (dog)
- avj-, vb.**, to be wet
- āvtar, sb.**, *avatāra*
- avlat, sb.**, door
- avva, sb.**, father's mother [Ta. *avvai*, Ka. *avve*, Te. *avva* mother, grandmother, old woman, Go. *avval* mother]
- asur, sb.**, *asura*
- ā, pron. indecl.**, that [Ta. Ka. *a* etc.]
- ā kela, akla, adv.**, that side [Kan. *kela*]
- ākub¹, sb.**, steam, vapour, [cf. Ta. Ka. Te. *āvi*, steam]
- ākub², sb.**, yawn [cf. Ta. *āvi* yawn]
- āc-, vb.**, to choose, select, [Ta. Ka. *āy* to select, Kui *āska*, Go. *ācānā* id.]
- ācva pl. ācvel, sb.**, goose
- āt¹, sb.**, market, [Ha. *hāf*]
- āt², num.**, eight
- āṭu, sb.**, upper storey [Ha. *ḍṭū*]
- ād-, vb. impers.**, to become evening
- āḍek, sb.**, evening ; *adv.*, in the evening
- āḍpip-, āḍpit-, vb. cs.**, to make to become evening
- āt, adv.**, whither
- āta, pron.**, like that (also inflected in various persons and numbers : *ān āteni*, in *ātoti* etc.), *āte, āten, adv.*, so, that way
- ātek, adv.**, there ; thereupon
- āda, sb.**, ginger
- ān, pron.**, I, [Ta. *ṇāp*, Ka. *ān*, Kol. *ān* etc.]
- āp, sb.**, vapour, steam [Ha. *hāp*]
- āpu, sb.**, opium
- ām, pron.**, we [Ta. *ṇām*, Ka. *ām*, Kol. *ām*, Kur. *ēm* etc.]
- ām-, vb.**, to yawn
- āmkuḍ, sb.**, yawning
- ār¹, vb.**, to lose [Ha. *hār-*]
- ār², vb.**, to wind round [Ha.]
- ār³, vb.**, to sound (bell etc.) [Ta. Ma. Ka. *ār-* to sound, roar, Tu. *ārkuṇi*, Te. *āren*, Kui *ārpa* id.]

āra, āro, *pron.* (adjectival), what, (*āro polub* which village etc.)

[Ta. *yār*, Ka. *ār*, etc.]

āra, āri, *sb.*, saw

āri, *sb.*, spur of cock

āru, *sb.*, hornbill

āru, aru, *conj.*, and [Ha.]

āre, *adv.*, where

āroḍ, *adv.*, whither

ār pēru, *sb.*, upper part of the side

āla (S.), *sb.*, metal covering of the two ends of bow

āv-, *vb.*, to yawn [cf. Ta. *āvi* a yawn, Te. *āvalincu* to yawn, Kur. *aula'ānā*, Malt. *ārole*, Brah. *āvaṇing* id.]

āvāj, *sb.*, sound, noise

āvkuḍ, *sb.*, yawning

ikp-, *ikt-*, *vb.*, to grin, show teeth [cf. Te. *igilincu* to grin, show the teeth]

ingoḥ, *pron.*, this much, so much

iñot, *pron.*, this much

id-, *ift-*, *vb.*, to put, put down, place, keep; (hen) to lay eggs; to allow [Ta. Ma. *iḥu* to put, Ka. *iḍu*, Tu. *iḍpini*, Te. *iḍu*, Kol. *iḍ-*, Naik. *iḥ-*, Go. *irrānā* id.]

it, ittu, *adv.*, in this direction

ittilec, *indecl.*, so big

itur (S.), *adv.*, this side

itni, *adv.*, so, in this way

id, *pron. neut.*, this [Ta. *itu*, Ka. *iḍu*, etc.]

idoḍ, *adv.*, in this direction

ini, *adv.*, here

ine, inen, *adv.*, today

ipoḥ, *adv.*, this time [Te. *ippoḍu* this time]

iya pl. *iyov*, *sb.*, mother [Kui. *ia, iali, ija* mother, woman]

iyaḍ, *adv.*, this year [Naik. *iyer*: Drav. *yāṇḍu* year with dem. *i-*]

iyalti, *adv.*, in this fashion

ir, *num.*, two (*ir dāben muy dāben*) [Ta. Ka. *ir*, etc. etc.]

iral, *num.*, two (fem.), two women

iric netta, *sb.*, wild dog

irup, (S. *irpa*), *sb.*, *Bassia latifolia*, mahua [Ta. *iruppai*, Ma. *iruppa*, Ka. Tu. *ippe*, Te. *ippa*, Go. (Tr.) *irū*, Kui *irpi*]

irul, *num.*, two (m.), two men

iroḥ, *adv.*, twice

irḍu, *irḍuk* n., *irul* m., *iral* f., *num.*, two [Ta. *iranḥu*, Ka. *eraḍu*, etc.]

irne, *sb.*, two days

irvōkal, *sb.*, two years

ir-, (S. *irv-*, *iri-*), *vb.*, to descend [*<*irg-*: Te. *ḍigu <*irgu*; Ta. Ma. Ka. *iri* descend]

irkip-, *irkit-*, *vb. cs.*, to make to descend

irḍi pl. **l*, *sb.*, crab [cf. Ta. *ṇaṇḥu*, *ṇeṇḥu*, *naṇḥu* crab, Ma. *ṇaṇḥu*, Tu. *deṇji*, Ka. *ḍḍi*, *esadḍi*, *eṇḍra-kāya*, Te. *eṇḍri*, *eṇḍra-kāya*, Go. *yeṇe*, Kol. Naik. *eṇḍe*. The phonetic details are obscure]

ili pl. **l*, *sb.*, bear [cf. Te. *elugu* bear, Go. *erj*, *arjal*, Kui *oli*, *oḍi* id.; original *eḥ-*]

ilung, *sb.*, voice [Te. *elūgu* voice, Go. *lēng* id.]

ile, pl. **cil*, *sb.*, young woman, girl [Ta. *iḷa*, Ka. *eḷe* young, tender, Te. *līḷa* id., Kui *lāa* young woman, *lāvenju* young man]

iled pl. *ilenkul*, *sb.*, young man, youth

il podi, *sb.*, roof of house [house top, cf. Ta. Ma. Ka. *iḷ*, Te. *illu*, Kui *iḍu* house]

i, *pron. indecl.*, this [Ta. Ka. *i* etc.]

l kela, ikla, adv., this side [see *ākela*]
lṭ pl. °ul, sb., brick
lṭa (S.), sb., turning point while ploughing
lṭip-, lṭit-, vb. cs., to cause (leaves etc.) to fall off (see *il-*)
lta, pron., like this (also inflected: 1st pers. sing. *lṭen*, 3rd sing. *lṭed*), *lṭe, lṭen, adv.*, in this way, so
ln, pron., thou [Kui *lṇu*, Ka. *nṇ* etc.]
ln-, vb., (grain) to produce head, (*cercil inuṇov*) [Ta. *lṇ-* to bear, yield, Ka. *lṇ-*, Te. *lṇ-* id. Brah. *lṇuṇ* to lamb, fual, calve]
lm, pron., you (pl.); obl. base *lm-* [Ka. *nṇm* etc.]
lra, sb., cord coming down from salphi tree; wire; string of musical instrument
lrer, sb., two pairs of bullocks
lrc-, vb., to rub [cf. Tu. *lruni* to rub off]
lrp-, lrt-, vb., to pull [cf. Ta. Ka. *lṛ* to pull]
ll-, vb., to fall off (leaves, fruits etc. from tree) [cf. Te. *lṭugu* die, perish]
llip-, llit- (S.), vb. cs., (hen) to shed its feathers (see *ṭip-, ṭit-*)
ukta, indecl., whole
ucip-, ucit- (S.), vb. tr., to heap up
uck-, vb., to set off [Ha. *usak-*]
uckayp-, uckayt-, vb. cs., to make to set off
ucki, sb., hiccup [Ha. *hucki*]
uckuḍ, sb., spitting
ucc-¹, vb., to spit [Go. *uccānā*, Kol-Naik. *ūs-* to spit]
ucc-², vb., to transfix [Te. *uccu*,

Ka. *urcu*, *uccu* pierce, penetrate]
ujār, adj., deserted
ujip-, ujit- (S.), vb., to wipe, sweep [cf. Ka. Tu. *ujju* to wipe, rub]
uṭ-tirr-, vb., to stumble
uḍu pl. °i, sb. iguana, [Ta. Ma. *uṭumpu* iguana, Ka. Tu. *uḍu*, Te. *uḍumu*, Kol. *uḍug*, Naik. *hurug*, Go. *urruṇ* id.]
uḍum pl. uḍmul, sb., tick [Go. *urum*, Kui *ḍumba* id.]
unṭip-, unṭit-, vb. cs., to cause to drink
ut, adv., in that direction
ut-, (NE. uṭ-), vb., to hang (rope from roof etc.), to suspend by rope [cf. Ta. Ma. Ka. *uṛi* rope for suspending pots, Te. *uṭṭi* id. verb *uṭṭ-* not preserved outside Parji]
utip-, utit- (NE. uṭip-, uṭit-), vb. cs., to make to hang.
utka (NE. uṭka), sb., ropes used in *kācal*
ud-¹, vb., to plant [cf. Ta. *uḍṇu* to plant, fix firmly, Kui *uha*, Kuvi *uhinai* to plant, Go. *ursānā* id.]
ud-², vb., to destroy (only recorded in *pṇul uḍomo*)
udip-, udit-, vb. cs., to measure
un-, unḍ-, vb., to drink [Ta. Ma. Ka. *uṇ-* eat, drink, Tu. *uṇṇi* to eat rice, Kui *uṇḍa* drink, partake of boiled rice, Go. *uṇḍānā* to drink, Kol-Naik. *un-*, *unḍ-*, id., Kur. *onnā*, *onḍkū* drink, eat rice]
unṭip-, unṭit-, vb. cs., to cause to sit; to plant
und-, vb., to sit [Kol-Naik. *udd-*, Go. *uddānā* to sit]
upor partī, sb., the upper world

- upk-**, *vb.*, to emerge (*mōca nīrti upkomo*)
upkan, *sb.*, boil [Ha.]
uma guñi, *sb.*, kind of owl [cf. Ta. *āmaṇ owl*]
umdi, *adv.*, repeatedly
umli-, **umbl-**, *vb.*, to urinate [Naik. *umbuḥ*-, Kol. *umul*-, Kur. *umblnā* to urinate; Kui *mālba* to urinate, *mālka* urine]
umla varra, *sb.*, bladder
umlukuḥ, **umblukuḥ**, *sb.*, urine
uy-¹, (S. *uv-*), *vb.*, (hair) to fall out [Ta. *uku*, Ka. *ugu* to be shed as feathers, hair etc.; Te. *ūcu* to fall off as hair from sickness]
uy-², **uñ-**, *vb.*, to carry, to take [Ta. Ma. Ka. *uy-* to take, lead, also *oy*; GoA. *oyana* take away]
uyk-, *vb.*, to rub, rub off; serpent to slough its skin [*uj- + k*, see *ujip*]
uykip-, **uykit-**, *vb. cs.*, serpent to slough skin
uyp-, *vb.*, to husk rice [cf. Naik. *uyp-* to take off (clothes), strip]
ur-, *vb.*, to groan
urum puyil, *sb.*, thunderbolt [Ta. *urumu*, Te. *urumu* thunder, to thunder]
urk-, *vb.*, to fall
urkip-, **urkit-**, *vb. cs.*, to cause to fall, drop
ure-, *vb.*, to skim off (cream); to scrape [Ta. *uriṣcu* etc.]
ureal, *sb.*, *Terminalia arjuna*, kind of tree
urj-, *vb.*, to sweat
urjukuḥ, *sb.*, sweat
urñji pora, *sb.*, pepper root
ur-¹, (S. *urv-*), *vb.*, to comb [Ta. *uru* to arrange or adjust the hair with the fingers]
ur-², *vb.*, to plough [Ta. Ma. Ka. *uru*, Tu. *ura* ploughing, Kol-Naik. *ur-*, Go. A. *urana*, Kui *rūva*]
ur-³, *vb.*, to spit out (pips etc., not saliva) [Go A. *uriyana* id.]
urap, *sb.*, spotted deer [cf. Te. *duppi*, Kol K. *ḍuppi*, Go. A. *ḍuppāl*; Ta. *urai*, Tu. *ure* deer]
urcip-, **urcit-**, *vb.*, to heap up, put together [Te. *ūducu*, *ūrucu* to sweep; to collect with the hand what is spread or scattered]
ur cen-, *vb.*, to fly away
urñi pl. ¹ (S.), *sb.*, mosquito [see *nurñi*]
ulcip-, **ulcit-**, *vb. cs.*, to bring together, to assemble
ulj-, *vb.*, to gather, assemble [cf. (with assimilation) Kui *ūja* to assemble]
ulñi-, *vb.*, to turn round
ulli pl. ¹ *sb.*, garlic [Ta. Ma. Ka. *uñi*, Tu. *ulli*, *uñi*, To. Go. Kol. Kuvi *ulli*]
ūkip-, **ūkit-** (S.), *vb. cs.*, to cause to hang or swing
ūkut, **ūtuk**, *sb.*, hiccup
ūg- (S.), *vb.*, to hang, to swing [Te. *ūgu* to swing, shake, Kol-Naik. *ūng-* id.]
ūcal pl. *ūcacil*, *sb.*, swing; cradle, [Ta. *ūcal* swing, Te. *uyyala*, Kol-Naik. *ūse* id.]
ūcip-, **ūcit-**, *vb. tr.*, to swing, shake
ūñ-¹, *vb. intr.*, to swing; to shake [Te. *ūcu* to swing (trans.)]
ūñ-², *vb.*, to dry up; to become emaciated [Te. *ūca* withered, lean, *ūcapaḍu*, *ūcapōvu* to become withered, lean or thin]
ūjar, *adj.*, clean [Ha.]

ūta, *sb.*, bamboo trap called in
Ha. *thāpā* [Te. *ūta* a basket-
snare to catch fish]
ūd (obl. st. *ūn-*) pl. *ūr*, *pron.*,
this (man)
ūd-, *vb.*, to blow with mouth [Ta.
Ma. *ātu*, Ka. Tu. *ūdu*, Te.
ūdu, Kol-Naik. *ūnd-*, Go. *ūhk-*]
ūda, *adj.*, bad ; useless, good for
nothing
ūdi, *sb.*, pit to trap animals
ūna, *adj.*, deficient
ūb-, *vb.*, to speak, to converse
ūbal, *sb.*, saying
ūbip-, **ūbit-**, *vb. cs.*, to make to
speak
ūbkuḍ, *sb.*, conversation ; saying
ūm-, *vb.*, to swim
ūr porra, *sb.*, kind of reed of
which brooms are made
ūl-, *vb.*, to sweep fish out of
water by the triangular net
called *peṭna*
ūluvi pl. *ūlurul*, *ūlukul*, *sb.*,
plantain
engal pāv (S.), *sb.*, cross road
engoṭ, *adv.*, how much [cf. Naik.
eygeḷ]
ecip-, **ecit-**, *vb. cs.*, to arouse,
waken up
eja, *sb.*, number, *eja cāj-*, to
count [cf. Kuvi *ezi kīnai* ; Te.
eficu to count, etc.]
eñ-, *vb.*, to wake up [Ka. *eccar-*
to awake, Kur. *ejnā* to rouse]
eñot, *pron.*, how much, so much
enḍka, *sb.*, young male pig [cf.
Kui *andra* male (animal or
bird), Kur. *andra* id.]
etip-, **etit-**, *vb.*, to lift [Ka. Tu.
Te. *ettu* to lift, Kol-Naik. *et-*,
Kui *eta* id.]
ete, **eten**, *adv.*, how
etoḍ, *adv.*, when
etoḍ etoḍ, *adv.*, repeatedly

etoḍi, *adv.*, always ; (with neg.)
never
ettel, *adv.*, when, at what time
edo (S. *eda*), *adj.*, good (1 sing.
eden, 2 sing. *edol*, 3 sing. *eded*,
etc.)
edka (S.), *adv.*, very
edp-, **edt-**, *vb.*, to lift out [Kui
ekpa to remove something
from the fire]
edram, **edrom**, *sb.*, chest [cf. Te.
eda, Ka. *ede* breast, heart ;
Ta. *etir*, Ka. *edur*, Te. *eduru*
front]
en-, **ett-**, **end-**, *vb.*, to say [Ta.
eg, Ma. *ennu*, Kan. *aa*, *en*, Tu.
anpini, *inpini*, Te. *anu*, Go.
indānā, Kui *inba*, Kur. *ānnā*,
Malt. *āne*]
enk-, *vb.*, to play ; to swim (fish)
enkip-, **enkit-**, *vb. cs.*, to make
to play
ende, *adv.*, at that time
enderp- (**endert-**), *vb.*, to bring,
fetch
endr-, *vb.*, to bring (*endermed*,
endred, *endurrad*)
epip-, **epit-**, *vb.*, to reach [Kui
epu to reach]
ey-, **eñ-**, *vb.*, to shoot [Ta. Ma. *ey*
shoot (with arrows), Ka. *ēg*,
ēsu, *isu*, Tu. *eyyuni* id., Te.
ēyn to throw, sling]
eyk-, *vb.*, to shoot (with arrow)
eypip-, **eypit-** (S.), *vb.*, to reach
erpip-, **erpit-**, *vb.*, to reach,
arrive
er-, **eñ-**, *vb.*, to become, to
happen, to be [Kol-Naik. *er-*
to become]
erip-, **erit-** (S.), *vb.*, to burn the
mouth [Ta. Ma. *eri* to burn,
Tu. *eripuni*, Te. *eriyu* id., Go.
ērītānā to hurt violently, Kui
ēpa to cause to burn]

- erk-**, *v.* to cut down bushes [Kol-Naik. *ark-* to cut, reap, Kui *erga* to clear jungle of thick grass or scrub]
- el** pl. **kul*, *sb.*, rat [Ta. Ma. Tu. *eli*, Ka. *ili*, Te. *eluka*, Kol-Naik. *elka*, Go. A. *elli* pl. *elk* (Tr. *alh*), Brah. *hal*]
- elub** pl. *elbul*, *sb.*, white ant [Go. *elum*, *alum*, Kuvi *āmpu*, Kui *āmbu* id.; cf. S.Dr. Ta. *erumpu* ant (not white), etc.]
- elkip-**, *elkit-*, *v.*, to peel
- elgapp-**, *v.*, to separate [Hi-Ha. *alag*]
- elgg-**, *v.*, *intr.*, to peel off
- ev** pl. *evul*, *sb.*, leaf [Naik. *eg* pl. *egul*, Kol. *eg* pl. *egul*]
- ēk-**, *v.*, pick up and throw away stones and weeds from fields [Te. *ēku* to pick or clean cotton]
- ētip-**, *etit-*, *v.* *cs.*, to make to dance
- ēt** *bam*, *sb.*, cobra
- ēd-¹**, (NE. *ēd-*), *v.*, to cool; to cool off; to warm oneself [Ta. Ma. Ka. Te. *āru* to be cooled, assuaged, etc., Tu. *āruni* grow cool, Go. *āranā* to grow cool, to warm oneself, Kui *āja* to become cool]
- ēd-²**, *v.*, to arrive [Ta. Ma. *eytu*, Ka. *aydu* to reach, attain]
- ēd** (NE. *ēd*), *sb.*, who (nom. sing. only; in other cases *ēr-*), [Kol. *ēnd* pl. *ēr*, cf. Ta. *yār*, etc.]
- ēdal**, *sb.*, arriving
- ēdir**, *sb.*, hail, *ēdir kel*, hailstone [Kui *āji*, Kuvi *āzi*; other languages have *-l-*: Ta. Ma. Ka. Tu. *ālī*, Kur. *ālī*, Ka. also *āñi*, *āri*]
- ēnu** pl. **l*, *sb.*, elephant [Ta. *yānai*, *ānai*, Ma. *āna*, Ka. Tu. *āne*, Tod. *ān*, Te. *ēnūgu*, *ēnika*, Kol. *ēngi*, Go. A. *ēnī*, *ēnal* (A.)]
- ēnd-**, *v.*, to dance [Kol-Naik. *ēnd-*, Go. *ēndānā*, Kui *ēnda* to dance]
- ēp-**, *ēt-* (S.), *v.*, to get [Tu. *ēpuni*, to catch, take hold of]
- ēp**, pl. **ul*, *sb.*, honeycomb (fin *ēp*)
- ēmer** pl. **ul*, *sb.*, twins [cf. Sk. *yama*]
- ēy-** (S.), *v.*, to arrive, cf. *ēd-*.
- ēyir** (S.), *sb.*, hail, cf. *ēdir*.
- ēr**, *pron.*, who (serves as obl. base of *ēd-* and is substituted for it in adjectival use, *ōd ēr manja*, etc.)
- ēri** pl. *ērīl*, *sb.*, wooden support of plough-share
- ēri**, *pron.*, anybody (with neg.) nobody; obl. base of *ēli*
- ērc-**, *v.*, to plough the second time
- ēl**, *sb.*, Pipal tree (*ēl mēri*) [Ta. *āl*, *ālam* banyan, Ka. *āl*, *āla* id., Go. *ālī* pipal]
- ēl-**, *v.* (petals) to open
- ok** (m. *okur*, f. *okal*), *num.*, one [Te. *oka*, *okka*, Kol. *okkod*, etc.]
- okut**, *okti*, *num.*, one
- okp-**, *okt-*, *v.*, to remove, to carry off (paddy from the field) [Kui *opka* to remove in loads, to cart, Kuvi *oktinai* to remove]
- ong-**, *v.*, to take in lap (infants) [Kol. *ong-*, Naik. *ongip-* to carry child on hip]
- oṭp-**, *oṭt-*, *v.*, to apply white-wash [Ta. Ma. Ka. *offu* to join together, to stick on with glue or paste]

onđiayp-, onđiayt-, *vb.*, to collect [Ha.]

odk-, *vb.*, to lean [Ha.]

odkayp-, odkayt-, *vb. cs.*, to make to lean

opip-, opit-, *vb.*, to give in charge, hand over [Ka. *oppisu*, Te. *oppincu* to hand over, deliver]

oykip-, oykit-, *vb.* (snake) to slough skin

oyg-, *vb.*, to pull out [Ha.]

ora (S.), *sb.*, quiver, scabbard [Te. *ora* from which it is lw.]

ori, orin, *adv.*, yesterday

org- (S.), *vb.*, to lean [Te. *oragu* lean, etc., Ka. *oragu*]

or-, opt-, *vb.*, to be able.

orđi, *sb.*, kind of tree, Ha. *nōdel*

ol- (S. *olv-*, *oli-*), *vb.*, to embrace

olip-, olit-, *vb.*, to char; to scorch

ole, olek pl. *olenkul*, *sb.*, house [from Drav. *uſ-* inside (Ka. *oſage*, etc.), cf. Go. *lōn* house, from the same root]

olgay, oklay (S.), *adv.*, at one place

olngam, *sb.*, blaze of fire

olc-¹, *vb.*, to slay [Te. *olucu*, Naik. *ols-* to slay]

olc-², *vb.*, to bale out [Ta. *nolſu* to bale, Kui *nolpa*, Kur. *nollnā* id.]

olna, *sb.*, towel, small turban

ōſip-, ōſit-, *vb. cs.*, to cause to burst

ōđ-, *vb. intr.*, to break or burst [Go. *ōr-*, ca. *ōht-* to break, Naik-Kol. *ōr-*, *ōſ-*; Kui *ōja*, *ohpa*; Ta. Ma. *oſi*, Ka. *ođi*, *ođe*, etc.]

ōđa, *sb.*, boat, trough [Ka. Te. *ōđa* boat]

ōđi pl. **kul*, *sb.*, basket maker [Ha. *ōr*]

ōđ (NE. *ōđ*), *pron.*, he (nom. only), obl. base *ōn-* [Ka. *avan*, Te. *vdđu*, Naik. *avnd*, etc.]

ōdir, *sb.*, marriage procession (*o° cender*)

ōr, *pron.*, they (pl. of *ōđ*, *ōn-*)

ōr-, *vb.*, to roll

ōr, *sb.*, path

ōl-, *vb. tr.*, to dry [Go. D. *ōr-*, therefore originally **ōſ*; derivative of this in Ka. *onagu*, etc., with the common interchange *ſ/u*]

kaṅgal (*mane*), *sb.*, very poor man

kac-, *vb.*, to bite; to sting (bee) [Ta. *kaccu* bite, Ka. *karcu*, *kaccu*, Tu. *kaccuni*, Te. *kaṛacu*, Kol. K. *kacc-*, Go. *kaskānā*, Kui *kasa*, Kuvi *kachali*, Malt. *gasice*]

kaſra, *sb.*, itch

kaſ, *sb.*, soup [Te. *kaſſu*]

kaſa kaſi, *indecl.*, state of being tied together

kaſapan, *sb.*, service work, labour

kaſeya, *sb.*, cot [Ha.]

kaſt-, *vb.*, to tie, bind; to build (house) [Ta. Ka. Te. *kaſſu* tie, bind, Kol-Naik. *kaſt-*]

kaſſa, *sb.*, bund of field [Ka. *kaſſe* dam, bund, etc., Te. Go. Naik. *kaſſa* id.]

kađ-, kaſt-, *vb.*, to throw (normally used as auxiliary verb, cf. Hi. *đālā*)

kađa pl. *kađel*, *sb.*, end; side [Ka. *kađe*, Te. *kađa* end, etc.]

kađu pl. **l*, *sb.*, sod [cf. Ta. *kaṛu* green turf]

kađk-, *vb.*, to bind

kađđa, *sb.*, unripe fruit

kađp-, kađt-, *vb.*, to cross [Ta. *kaſa* to cross, Ka. *kađe*, Tu.

- kaḍayuni*, Te. *kaḍacu*, *gaḍacu*, Kui *grāpa*]
kandp-, **kandt-**, *vē.*, to look for, search [cf. Ta. *kāṇ-*, *kaṇ-* to see, etc.]
kat, *sb.*, manure
katt-, *vē.*, to cut; to slaughter; to sacrifice [Kui *kata* to cut down, fell]
kan pl. °*ul* (S.), *sb.*, eye [Ta. Ma. Ka. *kaṇ*, Tu. *kaṇṇu*, Te. *kanu*, Go. *kan*, Kol. Naik. *kan*, Kui *kanu*, Kur. *khan*, Malto *qanu*, Brah. *khan*]
kancip-, **kancit-** (S.), *vē.*, to fasten bullock in yoke
kandamal *kurḍa*, *sb.*, sweet potato
kandi pl. °*l*, *sb.*, necklace, beads
kandurca, *sb.*, gizzard
kanuir (S.), *sb.*, tear [Ta. *kaṇṇīr*, etc.]
kanpaṭa, *sb.*, temple [Ha.]
kap (S.), *sb.*, time
kapp-, *vē.*, to cover; to overspread [Ta. Ka. Te. *kappu* to overspread]
kaṇaṭ, *sb.*, deceit
kapāṭ, *sb.*, door
kapar piḍka (S.), *sb.*, seeds used as weight by goldsmith
kapra, *sb.*, skull; shell of snail
kabul, *sb.*, promise [Hi.]
kaber, *sb.*, news, information [Hi.]
kamaṭi, *sb.*, < committee
kamayp-, **kamayt-**, *vē.*, to earn [Ha.]
kambra, *sb.*, blanket
kay, *conj.*, or [Ha.]
kay-, **kañ-**, *vē.*, to defecate
kaygaṭṭa (S.), *sb.*, bile
kayri, *sb.*, enemy; tale-bearer
kar pl. °*kul*, *sb.*, sapling [cf. Ta. *kaṇṇu* calf; sapling, Ka. *karu*]
- karad** pl. *karaciḷ*, *sb.*, bamboo arrow
kariyam pl. °*ul*, *sb.*, moth
kareyal, *sb.*, bird called in Ha. *gadra*
karka, *sb.*, *Terminalia chebula* [Te. *karaka*, Go. D. *karkā* id.]
karbi, **karbito**, *adj.*, whole
karra (S.), *sb.*, quill of porcupine; tooth of comb [cf. Te. *karra*, stick, rod]
karri pl. *karrul*, *sb.*, bamboo shoot [Kur. *kharra* sprout, bamboo shoot, Brah. *kharra* to sprout; Ka. *kaṇṇi* bamboo shoot; Skt. *karīra*]
kaṇeya, *sb.*, cowrie
kaṇcal, *adj.*, buck-toothed
kaṇcid pl. *kaṇciḷ*, *sb.*, wood (for fuel)
kaṇṇid pl. *kaṇṇiḷ*, *sb.*, kind of creeper [Ha. *ḍōk*]
kaṇpa, *sb.*, thin stick, bean stick, twig
kal, *sb.*, cramp [Ha.]
kal-, *vē.*, to scoop out with hand
kalamaṭa, *sb.*, stretching oneself after waking up
kali (St. *kal-*), *sb.*, threshing floor [Ta. Ma. *kaḷam* threshing floor, Ka. *kaḷa*, Tu. *kala*, Te. *kalanu*, Kol. *kalave*, Naik. *kaḷave*, Go. *kaṇā*, Kui *kai*; Kur. *khal*, Malt. *qalu*; Skt. (lw.) *khala* threshing floor]
kali (S.), *pt.* used after *conj.* part. (see *kiri*, *kili*, *kuli*)
kalda, *sb.*, joint [Ha.]
kaldi porra, *sb.*, *Pongamia glabra*, *karanja*
kalla, *sb.*, *Dillenia aurea*
kavkoḍ, **kavkor**, *sb.*, armpit [Ka. *kavunḱur*, *kaṇḱur*, *koṇḱur*, Tu. *kaṇḱuṭa*, Go. *kākri*]
kavṇgil, **kaṇgil**, *sb.*, lap [Te.

kauṅgīlī, breast, bosom; an embrace]
kavḍ-, *vḍ-*, to curse; to abuse
kavḍa kavḍi, *sb.*, abuse
kavḍukuḍ, *sb.*, abuse
kavra, *sb.*, crow
kavva, *sb.*, tortoise [Kol-Naik. *kavve*, tortoise]
kākāḍi pl. *kākācīl*, *sb.*, brinjal
*kākal*¹, *sb.*, father's younger brother, step-father
*kākal*² pl. *kākacīl*, *sb.*, crow [Go. A. *kākay*, Kol. K. *kākal*; Ta. *kākkai*, Ka. *kāka*, Kur. *kāka* etc.]
kākrāl pl. *kākracīl*, *sb.*, partridge [Go. A. *kakranj*, Kol. K. *kakkare*]
kāka (S.), *sb.*, heat of boiling water [Te. *kāka*, Ka. *kānke*, Kuvi *kāka* heat; Te. *kāgu* be heated etc.]
kācal pl. *kācacīl*, *sb.*, carrying yoke [Ta. *kā* carrying yoke, Kui *kāsa*, Kuvi *kānju*; Skt. (lw.) *kāca-*, *kāja-*]
kāñ-, *vḍ-*, to carry on shoulder by means of *kācal* [Go. *kānjānā*; Ta. Ma. *kāvu* carry by means of yoke; see *kācal*]
kāṭ-, *vḍ-*, to last
kāṭam pl. °*ul*, *sb.*, stalk (of leaves)
kāḍ, *sb.*, weed [cf. Ta. *kaḷ* to weed, *kaḷai* weed etc.?
kāḍ pl. °*ul*, *sb.*, rafter [Ha.]
kāḍa, *sb.*, knife
kāṇḍur, *sb.*, gleanings
kāteya, *sb.*, kind of fish (Ha. *bāleya*)
kānal, *adj.*, *sb.*, blind, blind man
kāndal ulli, *sb.*, onion
kāp (S.), *sb.*, small piece of cloth covering private parts [cf. Kui *kāpa* diaper]
kāp-, *kāt-*, *vḍ-*, to wait [Ta. Ma.

kā to guard, protect, *kāppu* guarding, protection, Ka. *kā*, *kāy* guard, protect, Tu. *kāpuni* to watch, guard; to wait, Te. *kācu*, *kāpu*, Kui *kāpa* to await, Kur. *kāpnā* to guard, watch, Malt. *gāpe* to wait for, watch]
kāpas, *sb.*, cotton
kāpīp-, *kāpīt-*, *vḍ-*, to heat [Te. Ka. *kāy* to be hot; Kui *kāspa* to make hot, Kol. *kāp-* to boil etc. cf. *kāka*]
kār pl. °*ul*, *sb.*, kind of grain called in Ha. *kādon* [cf. Ta. Ka. *kār* seed, grain ?]
kār-, *vḍ-*, to expand hood (serpent), [cf. Ta. *kār* become firm, strong; increase]
kāl-, *vḍ-*, to smart [Ma. *kāfuka*, Te. *kālu* to burn]
kikkel kokkel, *adv.*, (with *cen-*) to walk putting one foot in front of the other
kikṭa kakṭa, *adv.*, zigzag
kikrand, *kikrandi* pl. °*il*, *sb.*, kind of hawk
kic, *sb.*, fire [Ta. Ka. Tu. *kiccu*, Te. *kittu*, *ciccu*, Go. *kis*, Naik. Kol. K. *kica*, Kur. *cic*]
kiciayp-, *kiciayt-*, *vḍ-*, to wail
kicek pl. °*er*, *sb.*, man who kindles fire with bamboo stick
kic kica, *sb.*, disgust
kice-, *vḍ-*, to pluck (strings of instrument with finger), [Go. *kiccāna*, Kuvi *kiculi*, Kui *kisa* pinch, nip; Kur. Malt. *kiss-* take out thorn from flesh; cf. *kik-*]
kiṭukre, *adv.*, silently
kiṭk-, *vḍ-*, to be silent [cf. Te. *kiṭuku* secret]
kiṭa guṇṇi, *sb.*, hip, waist
kiṭṭa, *sb.*, hip
kiṭṭi, *sb.*, mouse [cf. Te. *ciff-eluka* mouse]

- kindik**, *adj.*, little [Ha. *khi*^o]
kiner, *sb.*, miser
kindri, *sb.*, kind of string instrument
kipra, *sb.*, snail's shell
kiyalto, *adj.*, bad
kir-, **kirv-**, *vb.*, to scratch
kiri, *pt.* used after conj. part (see *kuli*, *kili*, *kali*)
kiriya, *sb.*, broken axe [Ha. *kirka*]
kirkoṭ pl. **kirkocil**, *sb.*, kind of mosquito
kir-, *vb.*, to scratch
kirca, *sb.*, beestmilk [Ha. *khirsa*]
kirñi pl. ^o, *sb.*, kind of root (Ha. *targaria*)
kirta, *post. pos.*, on account of
kirp-, **kirt-**, *vb.*, to scratch (fowl) [cf. Ka. *kere* to scratch, Tu. *kerepuni*, *kereñcuni*, *kirmbuni* etc.]
kirra, **kirva** (S.), barb of arrow
kiṛi, *adv.*, below [Ta. Ma. Ka. *kīr* below, etc.]
kiṛjell, *adv.*, downstream
kil pl. ^o**kul**, *sb.*, parrot [Ta. Ma. *kili* parrot, Ka. *giñi*, *giñi*, Te. *ciluka*]
kilan pl. ^o**ul** (S.), *sb.*, joint
kill, *pt.* used after conj. part. (see *kiri*, *kuli*, *kali*)
kili, *sb.*, joint
kilkiliya tita, *sb.*, kind of bird [Kur. *kilkilā* woodpecker]
killa, *sb.*, hole (in bottom of river)
kilva, *sb.*, kind of ear ornament [Ha. *khi*^o]
kilvicea, *sb.*, snipe
kik-, *vb.*, to pinch [^o*kick* : Go. *kisk* to pinch, Brah. *kishking*]
kipid, *sb.*, comb [Ta. Ma. *cippu* comb]
kibi pl. **kibul**, *sb.*, artichoke
kimukul, *sb. pl.*, eyelashes
kukonḍi (S. **kukandī**), *sb.*, leopard
kucer, **kucor**, *sb.*, malice
kucca, *sb.*, vegetable [Kuvi *kuca*, Kni *kūsa*, Naik. *kuccs* curry, cooked vegetables; cf. Ta. *kuy* curry]
kucci, *sb.*, stump (of tree), [cf. Ta. *kurri* stump, *kucci* peg etc.]
kuña, *sb.*, small bamboo basket
kuṭip-, **kuṭit-**, *vb.*, to punch [Ta. Ma. Ka. *kuṭṭu* pound etc.; see *kuṭṭ*]
kuṭṇaṭ, *sb.*, a bawd
kuṭṭ¹-, *vb.*, to pierce; to sew [Te. *kuṭṭu* to prick; sew, Kol-Naik. *kuṭṭ* sew; in the meaning "sew, pierce," the other languages have dental: Tu. Ma. Tu. Ka. *kuttu*]
kuṭṭ²- (S.), *vb.*, to strike foot against stone [Ta. Ma. Ka. *kuṭṭu* knock, pound]
kūḍangey, *sb.*, elbow [cf. Ta. *kuṭa* bent + *key*]
kuḍi, **kuḍḍi**, *sb.*, bank (river), wall [cf. Skt. *kuḍya*]
kuḍp-, **kuḍt-** (S.), *vb.*, to weave baskets, etc. out of bamboo (*caffen kuḍled*)
kundra, *sb.*, large pot for cooking
kunḍri, *sb.*, small earthen pot [Ha.]
kut kūḍi, *sb.*, kind of mushroom
kutta, *sb.*, kind of fish (Ha. *koksi*)
kutti (St. *kutt*-), *sb.*, "darbha" grass
kuttur, *sb.*, "darbha" grass
kuṭri, *sb.*, bitch [Ha.]
kuḍ¹, **kutt**- (NE. **kuḍ-**, **kuṭṭ-**), *vb.*, to cut [Ta. *kuru* pluck, *kuṛai* to cut, Ka. *koṛe*, Tu. *kudupuni* id.]

kud-² (N.E. *kuḍ-*), *vb.*, to kindle fire by bamboo stick

kudu (N.E. *kuḍu*), *pl.* ², thigh [Ta. *kuṛaṅku*, Ma. *kuṛaku*, Te. *kuṛuvu*, Go. *kurki*, Kol. *kudug* (St. *kudg-*), Kui *kuju*, *kuju* (*pl.* *kuska*), Kuvi *kudgu*, Kur. *khasgā*, Malt. *qosge*]

kudur ḍokka, *sb.*, kind of lizard [Go. A. *kudur ḍokke*]

kunda gōlu, *sb.*, nape of the neck

kup-, *vb.*, to seize in the mouth

kupulp-, **kupult-**, *vb.*, to rinse (mouth) [cf. Tu. *koppaḷipuni* to gargle, rinse the mouth]

kuppa, *sb.*, stack; mound [Ta. *kuppai* heap, stack, Ka. *kuppe*, Te. *kuppa*, Go. A. *kuppa* heap, stack, Kui *kupa* hillock, etc.]

kuploṅ(g) *pl.* *kuploṅgul*, *sb.*, cheek

kum-, *vb.*, to heap on to

kumōṅ, *sb.*, the tree called in Ha. *telka* (soapnut tree ?)

kumṭ- (S.), *vb.*, (flower) to fold up [Ha.]

kumṭ-, *vb.*, to carry on head [Kol. *kunt-* carry on the head (assimilated form) Kur. *kumnā*; Ta. Ma. *cuma* carry, bear; Malt. *kume*]

kummāl, *sb.*, potter

kumṛa mīn, *sb.*, kind of fish called in Hi. *bām* [Naik. *kumre* an eel-like fish]

kuyman (S.), *sb.*, sand bank

kur, *sb.*, small boil [Ta. Ma. Ka. *kuru*, Tu. *kuri*, Te. *kurupu*, Kuvi *kūru*]

kuri¹, *sb.*, antelope [cf. Go. *kurs* antelope, Kuvi *kluḥu* id., Kui *krusu*, *kruhu* barking deer, Kol. *goria* deer]

kuri² *pl.* ², *sb.*, hoof [cf. Skt. *khura-*]

kuri (S.), *vb.*, (owl) to hoot [Ta. *kurai*, shout, bark]

kurci, **kurji**, *sb.*, chair

kurṭubi, *sb.*, leech

kurḍa, *sb.*, root, tuber

kurra, *sb.*, calf [Go. *kurra* bull calf, Kuvi *kurra ḍālu* male calf; Naik. *khore* id.]

kurral, **kurval**, *sb.*, kind of dance

kuṛayp-, **kuṛayt-**, *vb.*, to heap up

kuṛiya, *sb.*, bamboo hut

kurub *pl.* *kurbul*, *sb.*, pit [Ta. *kuṛumpu* pit, cf. Ta. Ka. *kuri*, etc.; Kuvi *klūpu* depth]

kurki, *sb.*, tadpole

kurṭa, *sb.*, coat, shirt [Ha.]

kuli, *pt.* used after conj. part. (see *kali*, *kuri*, *kili*)

kulūṅ(g) *pl.* *kulūṅgul*, *sb.*, stalk of leaf; handle of spoon [cf. Kui *klūju* stem, handle]

kulnḍi, *sb.*, base of spine [Ha.]

kulur, *sb.*, crane [Kui *kuluri* crane]

kuvingil, *sb.*, inside bend of elbow

kūvar, *sb.*, the month of 'āśvina'

kū pl. ²*ul*, *sb.*, shaft of axe

kūki *pl.* *kūkul*, *sb.*, mushroom

kūci, **kūcu** *pl.* *kūckul*, crowbar [cf. Skt. *kuśa* ploughshare]

kūjal, *sb.*, small man, dwarf

kūji, *sb.*, net for birds [Ha. *kh*^o]

kūṭ *pl.* ²*ul*, *sb.*, corner

kūṭal (S.), *adj.*, lame

kūṭor (S.), *sb.*, cock's comb

kūta (N.E. *kūṭa*), *sb.*, male of animal

kūḍ (N.E. *kūḍ*), leaf cup for drinking 'pē'

kūp-, **kūt-**, *vb.*, to whistle [cf. Kui *kūpka* shout, etc.; this sense only in Pj.]

kūpal, *sb.*, whistling

kūy-, *vb.*, (cock) to crow; to

- call [Ta. Ma. *kāvu*, Ka. *kāgu*,
Te. *kāgu*, Naik. *kūg*- etc.]
- kūr-**, *vō.*, to groan
- kūr-k-**, *vō.*, to nod (through
sleepiness) [Te. *kūrku* to sleep,
Go. *kūrkanā*, to nod in sleepi-
ness]
- kūrukuḍ**, *kūrkuḍ*, *sb.*, drowsi-
ness
- kūr er-**, *vō.*, to assemble (*ān*
pindel kūr eri cenmov)
- kūl**, *sb.*, stair, ladder [Ka. *kūlu*
a sloping flight of stairs]
- kūli**, *sb.*, labourer's wage [Ta.
kūli etc.]
- kekol** pl. *kekocil*, *sb.*, ear
- kecip-**, *kecit-*, *vō.*, to peep
- keñil**, *sb.*, red ants
- keñeri pū**, *sb.*, a certain flower
- keṇḍ**, *sb.*, bank of river [Ha. *ka°*]
- ketarni** pl. *°l*, *sb.*, scissors [Ha.
ka°]
- ked**, *sb.*, hunting
- kedp-**, *kedt-*, *vō.*, to shut door;
to lock up [Go. *kehl-*, Kol.
gett- to close; enlargement of
keḍ: Ta. *ceṇu*, Ka. *kīṇu*, etc.]
- kendi kurḍa** (S.), *sb.*, kind of root
- kembur**, *sb.*, medicine
- key**, *adj.*, dark red, reddish
brown [Ta. Ma. *ce-* red, Ka.
ke-, *kēsu*, *kisu*, Tu. *kem*, etc.;
Kur. *khēso*, Malt. *qēso*, Brah.
khīsun]
- key¹**, *sb.*, kind of fish
- key²**, *sb.*, hand [Ta. Ma. Ka. Tu.
kai, Te. *cēyi*, Go. *kai*, Kol.
Naik. *kī*, Kui *kaju*, *kagu*, *kui*,
kēyu, Kur. *khēkhā*, Malt. *qege*]
- ker-**, (S. *kerv-*), *vō. intr.*, to burn
[Go. *karicāna* to burn (*intr.*);
Tu. *karvātuni* to singe]
- keranḍi** pl. *°l* (S.), *sb.*, nit
- keri**, *sb.*, side
- keri-** (S.), *vō.*, (hair) to fall off
- kerij** pl. *kerijil*, *sb.*, leaf hat-
umbrella
- kerip-**, *kerit-* (S.), *vō.*, to cackle
- kerip-**, *kerit-*, *vō.*, to burn
- keril**, *kervil*, *sb.*, heap of dried up
leaves
- kercip-**, *kercit-*, *vō. cs.*, to warm
somebody else
- kerj-**, *vō.*, to warm oneself [cf.
Kui *greḥpa* to warm by fire]
- kernḍa**, *sb.*, rust
- kerdi** pl. *°l*, *sb.*, cajanus indicus
[Te. *kandi*]
- kerden**, *kerdan*, *sb.*, waist band
ornament
- kerba** pl. *kerbel*, *sb.*, egg
- kervip-**, *kervit-* (S.), *vō. tr.*, to
burn
- kel** pl. *°kul*, *sb.*, stone [Ta. Ma.
Ka. *kal*, Tu. Te. *kallu*, Brah.
khāl]
- kela**, *sb.*, side (only in the phrase
ā kela (akla) and *ī kela (ikla)*
[Ka. *kela* side])
- kelay-**, *vō.*, to dream [Ta. *kayavu*
dream, Ma. *kināvu*, Ka. Tu.
kana, Te. *kala*, Naik. Kol.
kala, Go. *kansk-*, *kanck-*, Kui
kīnja to dream]
- kelaykuḍ**, *sb.*, dream
- kelek min**, *kelo min*, *sb.*, kind of
fish called in Hi-Ha. *maṅgur*
- kelengi**, *kelongi* pl. *kelongul*,
kelongul, *sb.*, pumpkin
- kelong el**, *sb.*, bandicoot
- kelor**, *sb.*, distiller
- kelngam** pl. *°ul*, *sb.*, yoke
- kelo-**, *vō.*, (rats) to dig holes [cf.
Ta. *kallu*]
- kēc-**, *vō.*, to shave
- kētal** pl. *kētacil* (NE. *kētal* etc.),
sb., widow [cf. Ta. *kaimmai*
widowhood]
- kēti** pl. *kētkul* [NE. *kēti* etc.),
sb., winnowing basket [Kol-

Naik. *kēt*, Kur. *kēter*, Te. *cēta*, Go. *sēti*
kētub pl. *kētibul*, *sb.*, widower, *ketub* cind 'orphan'.
kēd-, (NE. *kēd-*), *vb.*, to winnow [Ka. *kēru*, Kol. Naik. *kēd-*, Kur. *kēnā*]
kēd(u), *sb.*, broth [Ta. *cāru*, *cēru*, Ka. *sāru*, To. *cēru*]
kēn pl. **ul* (S.), *sb.*, field for shifting cultivation [Kol. Naik. *kēn*, Te. *cēnu*]
kēndid pl. *kēndil*, *sb.*, feather
kēp-, *kēt-*, *vb.*, to be sour or bitter [Ta. Ma. *kai* to be bitter, Ka. *kai*, *kay*, Tu. *kaipe* bitterness; Te. *cēlu* bitter; Go. *kaiṭṭānā* to be bitter etc.]
kēma, *sb.*, razor
kēya (S.), *sb.*, snipe or similar bird [Kui *kēga* magpie]
kēra pl. *kērel*, *sb.*, bitter gourd
kēri, *sb.*, petal [Ha.]
kēl, *sb.*, leg [Ta. Ma. Ka. *kāl*, Tu. *kāre*, Te. *kālu*, Go. *kāl*, Kui *kādu*]
kēl gāri, *sb.*, bicycle
kokor-, *vb.*, to be bent or curved
kokoro, *sb.*, curl
kokk-, *vb.*, to hop on one leg
kokkal pl. *kokkacil*, *sb.*, crane [Ta. *kokku*, Ma. *kokkan*, *kokku*, Ka. *kokku*, *kokkare*, To. *kokkera*, Kui *kokko*; cf. Tu. *korigu*, Te. *koṅga*, Kuvi *kongi*, Kol. K. *konṅa*]
kokta, *adj.*, crooked, zigzag
kokṛ-, *kokṛayt-*, *vb.*, to contract (arm etc.)
kokl-, *vb.*, to cough [Ha. *khokhl-*]
koci, pl. **l*, *sb.*, end; point [cf. To. *kosa*]
kocela, *sb.*, Strychnus Nux Vomica [Ha.]
koṭal, *sb.*, hoe

koṭip-, *koṭit-*, *vb. cs.*, to make to peck
koṭelc- (S.), *vb.*, (hen) to cackle after laying egg
koṭt-, *vb.*, to strike (with axe); to dig; to peck (fowl), [Ta. Ma. Te. *koṭtu* beat, strike, knock, Go. *koṭṭānā* to peck, Malt. *goṭe* knock, beat etc.]
koṭla pl. *koṭel*, *sb.*, faggot [Ha.]
koṭk-, *vb.*, (fowl) to peck [Go. *koṭṭānā* pound, tatto, butt, Naik. *koṭk-* to peck]
koṭka, *sb.*, bill-hook
koṭub (S.), hook [cf. Ka. Tu. Te. *koṭṭi* hook]
konṭp-, *konṭt-* (S.), *vb.*, to hang up
kodayp-, *kodayt-*, *vb.*, to scratch
kodra, *sb.*, pit [Ha.]
kondal, *adj.*, dumb
kondi (st. *kond-*) pl. *kondkul*, *sb.*, mountain [Ta. *kuppu*, Ma. *kunnu*, Ka. Te. *konda* mountain, hill]
kopa, *adj.*, full
kopip-, *kopit-*, *vb. tr.*, to fill
kopni, *sb.*, 'kaupina' [Ha.]
kopp-, *vb.*, to be full [Kur. *khoppnā* to heap up, Malt. *gope* to pile up; a heap; cf. Ka. *koppul* heap, Tu. *kompe* id.]
koppa, *sb.*, small hillock
koppil, *sb.*, quarrel, abusive speech
kobna, *nt. sg.* *kobnaṭ*, *adj.*, blunt
kom-, *vb.*, to cough [cf. Ka. *kemmu*, Ta. *cerumu*, Ma. *cuma* ?]
komad, *sb.*, distant [Naik. (ISI iv, 572) *khōmbād*]
komer, *indecl.*, long (of time)
koy-, *koṭ-*, *vb.*, to reap, harvest [Ta. Ma. *koy* reap, Ka. *koy*, *kuy*, Tu. *koyyuni*, *koipini*, Te.

- kōyu*, Kui *kōva*, Go. *koyana*, Kur. *khoyndā*, Malt. *qoye*
koyya, *sb.*, drumstick; stick; thorn; sting [Te. *koyya* stick, staff, Naik. *koyya* stalk of jowar]
koyyaṭ, *adj.* f.n., lean
koyyal, *adj.* m., lean
koyla, *sb.*, *Panicum italicum* [Ha. *kosra*; Go. *kohala*; cf. Ka. *koṛale*, Te. *koṛṛa*, pl. *koṛṛalu*, Kui. *kueri* millet]
*koyli*¹, *sb.*, cuckoo
*koyli*², *sb.*, soot, charcoal
koyli, *adj.*, black
kor, *sb.*, furrow [Ha. *kh°*]
korejind, *sb.*, nephew
kork-, *vb.*, to cut with teeth or scissors; to gnaw, nibble [Go. Kol. Naik. *kork-* bite, gnaw, nibble]
korñ-, *vb.*, to scrape out of ear [cf. Ka. *koḍacu* to remove wax out of ear by finger or pick]
korḍel el, *kōḍel* (S.), *sb.*, bandicoot
korr pl. °*ul*, *sb.*, cock, hen, fowl [Go. Kol. Naik. *kor*; Kui *koju*, pl. *koska*; cf. Ta. Ka. *kōri*, Tu. *kōri*, Te. *kōḍi*. The precise relationship of these various forms is not clear.]
koṛ, *adj.*, very young [cf. Ta. *kura* young, tender, *kuṛavu*, youth, tender age, *koṛumai* freshness of shoots, Te. *kro-* in *kroṭṭiri* fresh, blossom, *krotta* fresh, new]
koṛ- (S. *koṛv-*), *vb.*, to be fat [Ta. Ma. *koṛu* to be fat, *koṛuppu* fat, fatness, Ka. *korbu*, *kobbu* to grow fat; fat, fatness, Te. *kroṭṭu* id., Go. A. *koṛvinj* fat, fatness, Kol. Naik. *koru* *sb.* fat, Kui *krōga* fat, suet]
koṛukuḍ, *sb.*, fat, fatness
koṛuṅ pl. °*ul*, *sb.*, new shoot, sprout [Kui *koṛgari* new shoot, sprout etc. cf. *koṛ-*]
koṛeyaṭ, *adj.*, f.n., lame
koṛeyal, *adj.* m., lame
koṛol pl. *koṛocil*, *sb.*, bride [Te. *kōḍalu* daughter-in-law, Naik. *koraḷ*, Kol. *koral*, Go. *koriar* id.]
koṛc-, *vb.*, to sprout [Go. *koṛcāṇḍ* to sprout; cf. *koṛ*, *koṛuṅ*]
koṛ pēru, *sb.*, lower portion of side or ribs (Ha. *pīl pājra*)
kol pl. °*kuḷ*, *sb.*, *Dolichos uniflorus* [Ta. Ma. *koḷ*; cf. Skt. *kulattha*]
koloya, *kolova* (S.), *sb.*, kind of weed
kolor, *sb.*, kind of crane
kolvak (S.), *sb.*, *Butea frondosa*, 'palāśa'
kovk- (S.), *vb.*, water boils
kovva, *sb.*, red-faced monkey [Go. *kovve* id.]
kōkli, *sb.*, cough [Ha. *kh°*]
kōc pl. °*kuḷ*, *sb.*, king [cf. Ta. Ma. *kō* king]
kōṭa, *sb.*, kind of bug
kōṭa, *sb.*, corner [Naik. *kōṇṭa*, Tu. *kōṇṭu* corner]
kōṭi, *sb.*, plough-handle; end-piece of stringed musical instrument [Ha.]
kōḍ pl. °*ul*, *sb.*, horn [Ta. Ma. *kōḍu*, Ka. Tu. *kōḍu*, Go. *kōr*, Kui *kōju*]
kōḍa, *kōṇḍa*, *sb.*, bison [cf. Ka. *gōṇḍe* bull, ox, Go. A. Kol. K. *kōṇḍa* bullock]
kōḍi (st. *kōḍ-*), *sb.*, marking nut tree
kōḍor (S.), *sb.*, cowshed
kōṇa, *sb.*, half
kōṇḍal, *adj.*, dumb.
*kōp*¹, *kōt-*, *vb.*, to tend [Kui *kōpa*]

kōp-², kōt-, *vb.*, to string [Ta. Ma. Ka. *kō* to string, thread, Naik. *kōnj-*, Kol. *kōnz*]
 kōmṭi, *sb.*, merchant of the Telugu *kōmaṭi* caste
 kōri, *adv.*, outside [Ha. *kḥ*°]
 kōri, *sb.*, stiffness through sitting etc. for a long time
 kōl, *sb.*, shaft of arrow [Ta. Ma. Ka. *kōl* staff, rod, Tu. *kōlu*, Te. *kōla* staff, arrow, Go. A. *kōla* shaft of arrow, Kol. K. *kōla* staff]
 kōli, *sb.*, side [Ha. *kḥ*°]
 kōval, *sb.*, stubble [cf. *koy*; but this is from a form of the verb which appears in Kui, *kōva* to reap]
 gagra, *sb.*, kind of pot
 gangar, *sb.*, large metal cooking pot
 gangut, ganguk, *sb.*, heel
 gangur, *sb.*, a tree bearing a nut
 gaji pl. °i, *sb.*, itch
 gaṭ, *part.*, emphatic
 gaṭcarapa, *sb.*, adam's apple
 gaḍid pl. °kul, *sb.*, cowherd
 gaḍḍal (S.), *sb.*, beard
 gaḍḍom pl. *gaḍḍocil*, *sb.*, beard [Ka. Tu. *gaḍḍa*, Te. *gaḍḍamu*, Kol. Naik. *gaḍḍom*]
 gaṇḍa, *sb.*, cloth
 gade, *sb.*, ass
 gadeya, *sb.*, granary [Ha.]
 gadda, *sb.*, vulture [Te. Kol. Naik. *gadda*]
 gaddi, *sb.*, throne
 gadl-, *vb. intr.*, to shake, tremble
 ganduk (S.), *sb.*, heel
 ganderuca, kandureca, *sb.*, gizzard
 gappa, *sb.*, bamboo basket [Ka. *gampe*, Te. *gamṭa* basket]
 garad pl. °il (S.), *sb.*, donkey [Ta. *kaṭutai*, Ka. *karte*; Te. *gaḍida*; cf. Skt. *garḍa-bha*; the *r* in Parji is irregular]

garab, *sb.*, womb
 garum göli, *sb.*, fox
 garjeya, *sb.*, son-in-law who stays in his mother-in-law's house
 garḍa, *sb.*, cave
 garḍal, *sb.*, man with broken teeth
 garḍid, *sb.*, hornet [cf. Ma. *kaḍannal* hornet, Ka. *kaḍan-duru*, Te. *kaḍūduru*, *kaṇuduru* id.; Kol. *gāndhil potte* stinging bee]
 galva, gavla, *sb.*, jaw
 gāja, *sb.*, sprout
 gāḍa, *sb.*, wheel [Ha. *gāra*]
 gād, *sb.*, dreg [Ha.]
 gāna, *sb.*, machine for crushing sugar cane
 gāba, *sb.*, pulp of fruit [Ha.]
 gāy pl. °ul, *sb.*, cow
 gāva, *sb.*, wound
 giṇṇi, giṇji (S.), *sb.*, pith
 giṭṭi pl. °i (S.), *sb.*, notch
 giḍḍaṭ, *sb. f.*, sorceress
 giḍḍal, *sb. m.*, sorcerer
 gin-, *vb.*, to be tight (finger ring etc.)
 gira key (S.), *sb.*, wrist
 giriayp-, giriayt- (S.), *vb.*, to pull faces
 girub, *sb.*, ear-wax [cf. Ta. *kuṟumpi*, Tu. *kirmbilu* ear-wax, etc.]
 girgira, *adj.*, cold
 girr ūcal, *sb.*, kind of swing
 gilgilaṭ, *adj.*, soft
 giv, *sb.*, ghee
 gir, *sb.*, line, mark [Ka. *gīru*, Te. *gīra*, Kui *gīra*]
 gucayp-, gucayt-, *vb. tr.*, to remove
 gucr-, *vb.*, to churn
 guṇṇi, *sb.*, owl [Kui *gunji* id]
 guṭka pl. *guṭkel*, *sb.*, ankle
 guṭkuri, *sb.*, small hill covered with bushes [Ha.]

- guṭṭa**, *sb.*, pool [Ta. *kuṭṭam* depth; pond, *kuṭṭai* pool, Te. *kunṭa*, *gunṭa* pond, pit, Go. A. *kunṭa* pool]
guḍam, *sb.*, button
guḍi, *sb.*, temple; village rest house (*pora g°*) [Ka. Tu. Te. Kol. *guḍi* temple]
guḍḍi (S.), *adj.*, black
guḍr-, *vb.*, to thunder
guḍva, *sb.*, 'nilgai'
guṇḍ-, *vb. intr.*, to bend [cf. Ka. *guṇḍa*, *guṇḍu* round, Te. *guṇḍu* anything round, *guṇḍrani* round, spherical etc.]
guṇḍpip-, **guṇḍpit-**, *vb. cs.*, to make to bend
guṇḍa, *sb.*, dust [Te. *guṇḍa* powder; Skt. *guṇḍaka*]
gunder kāya (S.), *sb.*, heart [Go. *gundur kāiā*]
gudal (S.), *sb.*, ghost tree
gun, *sb.*, incantation
guneyal, *sb.*, magician
gunna (S.), *sb.*, tree called in Ha. *mōḍe*
guppa (S.), *sb.*, scrub
gumtal, *adv.*, so that the head is submerged (*tel gumtal nīr*)
gumnal, *adj.*, sober [Ha. *gumna*]
gumri, *sb.*, *Gmelina arborea* [Ta. Ma. *kumri*, Ka. *kumuṭe*. Te. *gummuḍu*, Go. *gummur*, Kol. K. *kumre*]
gurgal (S.), *sb.*, sleep, night
gurgal porra (S.), *Mimosa pudica*
gurgonḍ, *sb.*, sleep
gurcip-, **gureit-**, *vb.*, to bend
gurj-, *vb.*, to squeek (mice)
gurma, *sb.*, core of white ants' nest
gurr-, *vb.*, to hiss (serpent); to hoot (owl) [Te. *gurr-* to growl]
gurrol pl. **gurroci**, *sb.*, horse [Te. *gurramu*]
gurla, *sb.*, whirlpool [Ha. *gh°*]
gur, *sb.*, jaggery
gurgarna, *onomat.*, with a crashing sound
gurgi, *sb.*, kind of fish called in Ha. *туру*
gurgur-, *vb.*, (fire) to flicker
guri-, *vb.*, to thunder
gula, *sb.*, snail [Ha. *ghula*; Te. *gulla* shell, oyster]
gulgula, *adj.*, soft
gulguli, *sb.*, cow-bell
gulli pl. *°l*, *sb.*, shell, cowrie [see *gula*]
gūc-, *vb.*, to be dislocated
gūcel, *sb.*, field rat
gūñ-, *vb.*, to smoke
gūñi (st. *gūñ-*) (S.), *sb.*, smoke
gūñikuḍ, *sb.*, smoke
gūṭa¹, *sb.*, cloud (not rain cloud)
gūṭa², *sb.*, wooden hammer, mallet [Te. *gūṭamu* wooden hammer]
gūḍa, *sb.*, nest, wooden trap [Ta. Ma. *kūḷu*, Ka. *gūḍu*, Te. *gūḍu*, Go. *gūḍa*]
gūḍir, *sb.*, coil of rope for holding pot
gūpi, *sb.*, kind of fish (Ha. *ḷḷḷi*)
gūba (S.), *sb.*, shell, cowrie
ge, *particle*
geḡgol, *sb.*, phlegm [Ha. *gh°*]
geci, *sb.*, mane
geṭ, *sb.*, joint of bamboo [Ha. *gāṭ*]
gendra, *sb.*, worm (intestinal) [Ha.]
getgeta, *sb.*, disgust
getgetal, *adj.*, disgusted
geyal, *adj.*, simple, simpleton
gerub (S.), *sb.*, ear-wax (see *girub*)
gerki (S.), *sb.*, *Hibiscus cannabinus*
gerkub (S.), *sb.*, belch
gerja (S.), *sb.*, hoof [Te. *gorije* id.]
geṛa, *sb.*, city

gēṭa¹, *sb.*, ornamental knots tied to bullock's neck during bullock festival

gēṭa², *sb.*, leg from knee to ankle; claw of crab [Kol.

Naik. *geṭṭa* leg]

gēri pl. °l, *sb.*, nail

gēlam (S.), *sb.*, fish-hook [Te. *gālamu*, Ka. *gāla*]

go, *particle*

gogavāla, *sb.*, butterfly [cf. Naik. *gūge* butterfly]

gong pl. °kul, *sb.*, wheat

gondr-, *vb.*, to roll; to wallow in mud (pigs, buffaloes etc.) [Ha.

gondra, *sb.*, circle [see *gunḍ-*]

godayp-, **godayt-**, *vb.*, to tattoo

gopenḍa (*toḍu*), *sb.*, sling [Ha.]

goreya, *nt. sg.* **goreyaṭ**, *adj.*, rough

gorka, *sb.*, spear [Go. D. *gorka* id.]

gorba (S.), *sb.*, salphi tree

goronga (S.), *sb.*, crane, *guḍ g°*, black crane

gōvar, *sb.*, simple, ignorant, unsophisticated

gōca, *sb.*, the month *āṣāḍha*

gōṣi pl. °l, *sb.*, pebble; pl. gravel

gōḍa, *sb.*, stony hillock

gōḍi, *sb.*, corner

gōḍrik, *sb.*, onion [Ha. *gōḍli*, Go. *gondri*]

gōna, *sb.*, sack

gōnda, *sb.*, piece

gōli pl. °l, *sb.*, jackal [cf. Ha. *kōleya*; Go. A. *kolyal*, Naik. *koliak*; Kui *kolia*]

gōli, *sb.*, socket into which ploughshare fits [Ha. *gōli*]

cakurtol, *sb.*, cattle shed

cakkar, *sb.*, sugar

cakmunḍa (S.), *sb.*, *Zizyphus rugosa*

cakril, *sb.*, chain

cang pl. **cangul**, *sb.*, pounded rice, 'cūra'

cacip-, **cacit-** (S.), *vb.*, to kick; to trample [see *catip-*]

cacc-, *vb.*, to wipe

caṭ pl. **caṭṭul**, *sb.*, rock [Te. *caṭṭu* rock]

caṭeya, *sb.*, sparrow [Ha.]

caṭṭ-, *vb.*, to roast; set fire

caṭṭa, *sb.*, mat [Naik. *safte* mat]

caṭṭa el, *sb.*, kind of mouse

caḍip-, **caḍit-**, *vb. tr.*, to boil

caḍuṇ (S. **caḍum**), pl. **caḍungul**, *sb.*, footprint, trace [Te.

aḍugu foot, footprint]

caḍp-, **caḍt-**, *vb.*, to strike, beat, hammer [Te. *aḍucu* to beat, strike]

caṇḍa, *sb.*, bug

caṇḍi pl. **caṇḍkul**, *sb.*, slope

caṇḍe, **caṇḍe caṇḍ**, *adv.*, quickly

caṇḍp-, **caṇḍt-**, *rb.*, to open

catip-, **catit-**, *vb.*, to kick; to trample [cf. Tu. *catai*, Ka. *sade* bruise, crush]

cand-, *vb.*, to grow up

candar pl. °ul, *sb.*, kind of fish trap called in Ha. *dandar*

candip-, **candit-**, *vb. cs.*, to make to grow up; to bring up, to rear

capp-, *vb.*, to pour [Kol. *sap-* to pour out]

capre, *adj.*, tasteless, insipid [Ta. *cappai* flat, insipid, Ma. *cap-paṭṭa*, Tu. *cappata*, Ka. *cappe*, *sappage*, Te. *cappa*, Naik. *sappe* id.]

cam-, *vb.*, to go bad, become rotten [cf. Ta. *camai* to be destroyed, Ka. *same*, *save* to be spent, destroyed, worn out]

camip-, **camit-**, *vb. cs.*, to make to go rotten

camk-, *vb.*, to jump; to be startled

cay-, **cañ-**, *vb.*, to die [Ta. *cā* to die, p.p. *cettu*, Ma. *cā*, *cattu*,

- Ka. *sāy*, *sattu*, Tu. *saipini*,
Te. *caccu*, Go. *saiyānā*, Kui
sāva id.; Kur. *khe'ena* to die,
keccas he died, Malt. *keys* to
die, 3rd pret. *koca*, Brah.
kahing to die]
- cayt*, *sb.*, the month of 'caitra'
car-, *vb.*, to be torn (cloth etc.),
[Go. *sarrānā* to be torn, split,
Kur. *carrnā* to rend a cloth,
tear]
- car* (stem *carr-*) pl. *cartil*, *sb.*,
neck [Te. *aru*, *arru* neck]
- carip-*, *carit-*, *vb. cs.*, to tear
- carp-*, *cart-*, *vb.*, to drive
- carpl*, *sb.*, crowding [Go. *sarāpi*
crowding]
- cal*¹ (S.), *vb.*, (rain) to fall in a
shower [cf. Te. *jallu* a shower;
Ta. Ka. *callu* to sprinkle,
scatter]
- cal*², *cavi-* (S. *calv-*), *vb.*, to
chew
- caliya*, *calva* (S.), *sb.*, leech [Te.
jalaga, Ka. *jalu* etc.]
- caliḥḍ* pl. **kul*, *sb.*, bridegroom
[Naik. *sānjin* pl. *sānikul*, Kol.
sānzin, pl. *sālnikud*, Go. *sanne*]
- calla*, *sb.*, buttermilk [Te. *calla*,
Kol. *salla*, Naik. *saḥa*; Ta.
aḥai buttermilk]
- cavil*, *sb.*, mortar [Kol. Naik.
sarli id.; cf. Ka. *atal* to
pound etc.]
- cavkol* pl. *cavkacil*, *sb.*, pestle
- cavḍi koṭal*, *sb.*, scorpion
- cāk-*, *vb.*, to taste [Hi. *cākhna*]
- cāka*, *sb.*, sip
- cāka*, *sb.*, thorn
- cāku*, *sb.*, knife
- cākol*, *sb.*, hunger, famine [Te.
ḍkali hunger]
- cāj*, *sb.*, bier; seat on which god
is carried
- cāj-*, *vb.*, to do, to make
- cāṇ*, *sb.*, corpse
- cāṭa* (S.), *adj.*, flat
- cāṭra*, *sb.*, rock
- cāṭva*, *cāṭval*, *sb.*, ladle [Ha.
cāṭu]
- cāḍu*, *sb.*, wife's sister's husband
- cāt*, *num.*, seven
- cātu*, *sb.*, Mimusops hexandra,
Ha. *khirmi* tree
- cāp*¹, *sb.*, mat [Te. *cāpa*, Ka.
cāpe mat]
- cāp*² pl. **kul*, *sb.*, beam of house
- cāma*, *sb.*, small grain called in
Ha. *gaṭka* [Ta. *cāmai*, Ka.
sāme, *sāms*; Skt. *śyāmāka*-]
- cāy-*, *vb.*, to leave, abandon
[Kol. Naik. *sāy-* to leave]
- cāypip-*, *cāypit-* (S.), *vb.*, to cause
to leave; to wean
- cāraḍ*, *sb.*, wild rice
- cāruṇ*, *sb.*, *sāl* tree
- cāl*¹, *sb.*, scaly ant-eater [Ha.
sāl]
- cāl*², *sb.*, conduct [Ha.]
- cālal* pl. *cālacil*, *sb.*, sister [Go.
selār sister]
- cāva*, *sb.*, rice gruel, Ha. *pej* [Te.
jāva gruel, congee, Go. *jāwā*
porridge, gruel]
- cāvan*, *sb.*, the month of *śrāvaṇa*
- cik* pl. **kul*, *sb.*, stake
- cikra*, *sb.*, chain
- cing-*, *vb.*, sun to decline after
midday [cf. Kui *sika* to bow
the head]
- cingri* pl. **l* (S.), *sb.*, cricket
- ciṭ-*, *vb.*, to go out (fire) [Kol.
Naik. *kiṭ-* be extinguished;
the palatalization in Pj. is
irregular]
- ciṭip-*, *ciṭit-*, *vb. cs.*, to put out
(fire)
- ciṭṭ-*, *vb.*, to cut; to split [cf.
Te. *ciṭeincu* to split, break,
ciṭlu to crack, snap, split
(intr.)]
- citapal*, *sb.*, custard apple

citam pl. °*ul* (S.), *sb.*, bamboo
pin
citayp-, *citayt-*, *vb.*, to think
 about
citol, *sb.*, kind of tree and flower
citt-, *vb.*, to butt with horns, to
 gore [Kol. *sit-* to pierce with
 the horns]
citta, *sb.*, night [Naik. *sitte*
 evening, Kol. (SMR) *cintevela*
 id.]
citta vanda, *sb.*, little finger
cidup pl. *cīdpul*, *sb.*, bracelet of
 men
cin, *adj.*, little
cin-, *vb.*, to cleave, stick to
cinip-, *cinit-*, *vb. cs.*, to cause to
 stick to
cinkip-, *cinkit-* (S.), *vb.*, to drip
 [Te. *cinuku* to fall in drops]
cinta, *sb.*, thought, c° *cāj-*, to
 think
cind pl. °*ul* (NE. *cinḍ* etc.),
 son
cipey pl. °*kul*, *sb.*, soldier
cipra, *sb.*, rheum of eyes
cipri, *sb.*, leaf-cup
cima capari (S.), *sb.*, *Acacia*
catechu
cimka cen-, *vb.*, to swoon, faint
cimṣa, *sb.*, tongs
ciyān, *sb.*, grown up, adult [Ha.
si°]
cir pl. °*kul*, *sb.*, buffalo [Kol. *sir*,
 Naik. *ṣir*]
cir cikoḍ, *sb.*, 7 p.m. Ha. *bhaṣa*
andheyar
ciral, *sb.*, medium, Ha. *sirāhā*
ciric, *sb.*, day [cf. Naik. -*sir* in
ḍsir day before yesterday
 (lit. that day), Kol. -*jir* in
ḍjir day before yesterday, that
 day, *ḍjir*, *ḍjir* some day]
cirug, *sb.*, charcoal [Kui *sīnga*,
 Kuvī *rīngla* charcoal; with

different suffix and loss of c-,
 Ka. *iddal* etc.; cf. Ta. *iru*
 black etc.]
cirkip-, *cirkit-*, *vb. cs.*, to trap
cirng-, *vb.*, to get stuck [Ta.
cikku get stuck, etc. Go.
jirkānā]
cirḍ-, *vb.*, to turn [cf. Go. *surun-*
ḍānā, etc.]
cirḍip-, *cirḍit-*, *vb. cs.*, to make
 to turn
cirḍukuḍ, *sb.*, winding road
cirmol pl. *cirmocil* (S. *cirmul*),
 sambhar
cirl-, *vb.*, to revolve [Ta. *curuḥ*
 etc.; i as in *cirḍ*, and in Brah.
chirrenging wander round]
cirlip-, *cirlit-*, *vb. cs.*, to make to
 revolve
cirka, *sb.*, spark [Ha.]
cila, *indecl.*, see § 97 [Ta. *il*, *illai*
 not, Ma. *illa*, Ka. *il.*, *illa*,
 Tu. *ijji*, Te. *lēdu*, Go. *hille*,
 Go. A. *sile*, Kui *sida*; cf. Malt.
cile to forbid]
cilurka pl. *cilurkel* (S.), *sb.*, chips
 of wood
cilkip-, *cilkit-*, *vb. tr.*, to peel off,
 scale off
cilng-, *vb. intr.*, to peel off, flake
 off [cf. Tu. *cilkuni* to flay]
cilpa, *sb.*, piece of wood [Ha. *si°*]
cilba, *sb.*, cocoon
cilma, *sb.*, whistling teal
cilva, *sb.*, rivulet, brook [Go. A.
silka, Naik. *ṣilka* brook]
ci-, *ciñ-*, *vb.*, to give [Ta. Ma. Ka.
i to give]
cik-, *vb.*, to tear [cf. Te. *ciñki*
 ragged, tattered]
cikip-, *cikit-* (S.), *vb.*, to tear
cikoḍ pl. *cikocil*, *sb.*, darkness;
 night [Te. *cikaṭi* darkness, Go.
ṣikaṭi, Kol. K. *cikaṭi*]
ciṅg- (S.), *vb.*, to be torn

cid-, *vb.*, limb to become numb, lose sensation [Kol. *sīd-*, limb to lose sensation]

cina, *sb.*, spot, sign [Ha.]

cind, *sb.*, date palm [Ta. *intu*, *iñcu* date-palm, Ma. *illa*, *illal*, Ka. *icul*, Tu. *iñcily*, *icily*, Te. *ita* the wild date tree, *Idu*, *Idālu* id., Kui *sita* a small date; Ha. Hi. *chid*]

cir, *sb.*, cironji nut

cir el, *sb.*, bandicoot, Ha. *ghus mīsa* [cf. Kuvi *danḍi hīreli* bandicoot]

cila, *sb.*, spring [Ha.]

cili, *sb.*, wheel

civid pl. **ik*, *sb.*, bean

cukka pl. *cukkel*, *sb.*, star [Ka. *cukke*, *cikks* spot, speck, Te. *cukka* drop, speck; star, Naik. *cukka* star, Kol. *sukka*, Kol. K. *cukka*, Go. *sukkum*, Kui *suka* id.]

cukravar cirie, *sb.*, Friday

cukla kūki, *sb.*, kind of mushroom.

cucurka, *sb.*, top-knot

cuñ- (S.), *vb.*, to sleep

cuṭka, *sb.*, anklet [Ha.]

cunṭip-, **cunṭit-**, *vb. cs.*, to raise

cundp-, **cundt-**; **cundip-**, **cundit-**, *vb.*, to take round, hawk

cuter, *sb.*, aim; intention, *cuter er-*, to aim; intend [Ha. *sutar ho-*]

cutt- (S.), *vb. intr.*, to wind round [Ta. Ma. *curru*, Ka. Tu. *suttu*, Te. *cuṭṭu* to go round, encircle, coil round]

cup, *sb.*, salt [Ta. Ma. Ka. Tu. Te. *uppu* salt, Kol. Naik. *sup* id.; cf. Ta. Ma. *utar* salt, brackishness, Ka. *ogar(u)*, Tu. *ubarṣ*, *ogarṣ*, Te. *ogaru* id.; Go. *sawicōr*, *sovar*, *hovar*, *ovar* salt]

cupāri pl. *cupāruḷ*, *sb.*, tamarind

cumari (S.), *sb.*, musk rat

cunip-, **cumit-**, *vb. cs.*, to irrigate

cunṭal, *sb.*, carrying pad for head [cf. Ma. *cumaṭu* head-load, Ka. *sivadu* pad under load on head, Naik. *cumma* id.]

cumbri, *sb.*, musk rat [cf. Kui *superi*, *supenji* musk-rat]

cumm-, *vb.*, to seize, catch hold of [Kol. Naik. *sum-* to catch, seize hold of]

cuyk-, *vb.*, to sob

curani, *adv.*, around

curuk, *sb.*, deposit of soot on the ceiling, or on any object that has been near the fire

curud (S.), **curdi**, *sb.*, kind of bee [Kol. *surund*, cf. Go. *sūruce phūki*]

curk-, *vb.*, to shrivel, cheeks to sink in [Ta. *curuṅku* to shrivel, contract, *curukku* to make to shrivel, Ma. *curuṅṅu*, *curukku*, Ka. *surku*, *sukku* to shrivel, Kol. *suk-* fade, wither]

curkip-, **curkit-**, *vb. cs.*, to make to shrivel

curca, *sb.*, marriage, *c° māl*, married girl

curta, *sb.*, idea

cul-, *vb.*, to say [Ta. Ma. *col-*, Ka. *sol-*, to say]

cul(l)-, *vb.*, to revolve; to wander about [Ta. *ulavu*, *ulāvu*, to stroll]

culj-, *vb.*, (pus) to form [cf. Kui *kulh'nai* to ulcerate, Go. *kulum* pus; irregular palatalization]

culjukud, *sb.*, pus

culp-, **cult-**, *vb.*, to rise, get up [Naik. *sūḷ-* to arise, *sulp-* to make to rise, Kol. *sul-*, *sulp-*; the Pj. form was originally causative]

cuva, *sb.*, leaf basket, Ha. *cipta*

cūk-, *vb.*, to suck
cūcub, *sb.*, needle
cūṭa, *sb.*, women's hair tied in knot [cf. Ta. *cūṭu*, hair-tuft, *cūṭṭu* peacock's crest; Skt. *cūṭā*]
cūṇḍ-, *vb.*, to tie hair in knot [Ta. *cūṭu* to wear on head, Ka. *sūdu* id. Ma. *cūṭu* put on the head, *cūṭṭu* to tie a bundle like a hair-lock]
cūta, *sb.*, neck ring [Ha.]
cūna, *sb.*, powder
cūra, *sb.*, Zizyphus rugosa [Ta. *cūrai* Zizyphus oenoplia]
cūr-, *vb.*, to see [Te. *cūcu* to see, *cūḍiki* vision, Go. *hūṇā* to see, Go. A. *sūr-*, Kui *sūṛa* id.]
cūra pl. *cūṛel*, *sb.*, handle of pot
cūṛi pl. *ṭ*, *sb.*, glass bangle
cūla, *sb.*, ear ornament
cūv-, *vb.*, to suck
cekk-¹, *vb.*, to click mouth in driving buffaloes
cekk-², *vb.*, to chip; to scrape; to plane [Te. *cekku* to chip, Naik. *ṭek* id.]
cekkā, *sb.*, piece; slice; chip of wood [Te. *cekkā* piece, slice, Naik. *ṭekka* bark]
cekkāḍ, *sb.*, bank (of river)
cekkal, *adv.*, near
cecān, *sb.*, hawk [Ha. *cha*]
cet, *sb.*, truth; *cet cāj-*, to believe
cetal, *sb.*, sickle [Go. *saṭaṭ*, Go. A. *seṭeṭ*]
cette, *adv.*, certainly [Ha. *sate*]
cen-, **cend-**, *vb.*, to go [Te. *canu*, to go]
cen, *sb.*, head of rice [Naik. *ṭen*, Kol. K. *sen* Go. A. *sen*; Te. *ennu*, *vennu*]
cenaya, *sb.*, Cicer arietinum, Bengal gram [Te. *senagalu*; Skt. *canaka*]

cendur ruk, *sb.*, kind of tree [Ha.]
cendron, *sb.*, kind of mushroom
cenvar ciric, *sb.*, Saturday
cep(p) pl. *ṭul*, *sb.*, flesh; game
cepayp-, **cepayt-**, *vb.*, to press
cemboṭ, *num. sb.*, 5 times
cembōkal, *num. sb.*, 5 years
ceyal, *num.*, five (fem.), five women
ceynav, *sb.*, husband
ceru¹, *sb.*, sacrifice
ceru² pl. *ṭ*, *sb.*, tank [lw. from Te. *ceṛuvu* tank, pond]
cerup pl. *cerpul*, *sb.*, sandal [cf. Ta. *ceruppu* shoe, Ma. *cerippu*, Ka. *kerpu* etc., Te. *ceppu*; apparently borrowed from Te. on account of palatalization, but from an older form with unassimilated *-rp-*]
ceruv pl. *ṭul*, *sb.*, tank [see *ceru*²]
cereyakul, *sb. pl.*, a pair of bullocks [Kui *seṛeka* a yoke of oxen]
cerkip-, **cerkit-**, *vb. cs.*, to put aside, save
cercun, *sb.*, mustard
cerng-, *vb.*, to be left over
cerpu pl. *ṭ*, sandal [see *cerup*]
cerri (S.), *sb.*, centipede [see *jerri*]
cerla, *sb.*, kind of fish, Ha. *blora*
cel-, *vb.*, to go to move [< Ha.]
celayp-, **celayt-**, *vb. cs.* of *cel-*
celkom (S.), *sb.*, fish trap called in Ha. *bisār*
celnd-, *vb.*, to wriggle (snake) [Ha. *saland-*]
cella, see *jella*
cevurka (S.), *sb.*, Euphorbia nivulia
cēka, *sb.*, snipe [Ha.]
cējij, *num. sb.*, 5 days
cējer, *num. sb.*, 5 pairs of bullocks
cēḍi, *sb.*, comb of cock [Ha.]

cēd-, *vb.*, to crawl (insect)
cēdir, *sb.*, porcupine [cf. Naik.

Kol. K. *śēd* porcupine, Ka.
ēdu, Te. *ēdupandi* id.]

cēdu, **cēduk**, *num.*, five (nt.) see
cēndu

cēna, *sb.*, frost, ice

cēndu, *num.*, five [Ta. *ai*, *aintu*,
aivar five, Ma. *ai*, *añcu*, Ka.
ay, *aydu*, *ayvar*, Tu. *ai*, *ainu*,
aiyeru, Te. *ayidu*, *ēguru*, *ēvuru*,
 Kol. *ayd* (< Te.), *śēgur* (SMR),
 Kol. K. *cēvur*, Go. *śēvir*, Go. A.
sārvug]

cēpal pl. *°kul*, *sb.*, boy (between
pāp and *paḍic*)

cēpid, *sb.*, broom [cf. Ta. *cī*, *cīy*
 to sweep, wipe, Ka. *cīpara*
 broom, Te. *cīkili*, *cīpuru* id.,
 Go. *saiyānā* to sweep, Naik.
śīpur, Kol. K. *cīpur* broom,
 Kui *śēpa* to sweep, *śēperi*
 broom, Kui *hēpori* id., Malt.
cīce to wipe clean, Kur. *cīcā*]

cēla, *sb.*, shed [Ta. *ālai*, Ma. *āla*,
 Kuvi *hā'la*; Skt. *śālā*]

cēva, *sb.*, worship, *cēva cāj-* to
 worship

cēvir, *num.*, five (masc.), five men

cokk-, *vb.*, to climb (see *copp-*,
cott-) [Kol. Naik. *sokk-* to climb]

cokkom (S.), *indecl.*, much

cokni pl. *°l*, *sb.*, leaf-cup [Ha.]

congip-, **congit-**, *vb.*, to lay down

to rest

conḍ, *sb.*, mouth; beak

conḍa, *sb.*, elephant's trunk

cotip-, **cotit-**, *vb.*, to cause to
 climb, to raise; to string

(bow)

cod-, **cott-**, *vb.*, to itch [cf. Ta.
 Ma. *coṛi* itch, Ka. *turi*, Tu.
tojji itching, Go. *sohtānā* to
 itch, Go. A. *cohana*]

codda, *sb.*, ant [cf. Kui *soḍro*
 black ant]

codp-, **codt-**, *vb.*, to send

cop, *sb.*, top-knot, pigtail

copp-, **cott-**, *vb.*, to climb

coppid, *sb.*, ascent

copla, *sb.*, platform in the fields
 for watching crops

combar ciric, *sb.*, Monday

coy, *num.*, six

coruḍ (S.), *sb.*, dirt, rubbish

corñ-, *vb.*, to become intoxicated

[cf. (with diff. suffix) Ka.

sorku, *sokku*, Tu. *sorkuni*, Te.

cokku; Kui *sōsa*]

corṃil, *sb.*, rubbish [Ha.]

colṃgel, **congel**, *sb.*, fireplace

[The last element is *kel*

'stone'; for the first cf. Kui

soḍu, Kuvi *holu* fireplace]

colmal, *sb.*, leaf-spoon

covar, *sb.*, horseman

cōk, *sb.*, nauclea kadamba

cōkip-, **cōkit-**, *vb. es.*, to stick
 into

cōṃg-, *vb.*, to pierce (thorn)

[Kol. Naik. *śōṃg-* to enter]

cōn, *sb.*, gold

cōnar, *sb.*, goldsmith

cōp-, *vb.*, to overflow

cōra, *sb.*, earthen pot [Go. *śōṛā*,
 large earthen pot]

cōrp-, **cōrt-**, *vb.*, to strain off
 water from boiled rice [cf. Ta.

Ma. *cōr* to trickle, to flow]

cōṛ-, *vb.*, to trickle

cōl-, *vb.*, to sift grain

cōli, *sb.*, sieve

jakna, *sb.*, cleft branch [Ha.]

jagjaga, *adj.*, clean (clothes);
 bright [cf. Te. *jaggu* shine,
 brilliancy]

janga, *sb.*, step, stride [Kol.

janga, Te. *jaṃga*, *anga* step,

stride]

jaṭke, *adv.*, quickly [Ha. *jḥ*]

jatta, **jetta**, *sb.*, stone hand-mill

[Ha. *jāta*]

- jabba (S.), *sb.*, shoulder [Te. *jabba* shoulder]
 jalug, jalub, *sb.*, place where water oozes [Ka. *jalugu* place where water oozes]
 jalub, *sb.*, small stone chips [cf. Te. Ka. *jalli* broken stone chips]
 jānger, *sb.*, body [Ha.]
 jāṭi, *sb.*, tail
 jāṭ, *sb.*, caste
 jāṭ miril, *sb.*, black pepper
 jāpi, *sb.*, kind of basket [Ha. *jh°*]
 jāl, *sb.*, net
 jāla, *sb.*, peacock's tail
 jinna, *sb.*, cow-bell
 jirma (S.), *sb.*, kind of weed growing under water
 jilub nēdil (S.), *sb.*, wet ground
 jīt-, *vb.*, to win
 jīr-, *vb.*, to be digested
 jira, *sb.*, cumin seed
 jili, *sb.*, Indigofera arborea
 jivom, *sb.*, heart
 jivni, *sb.*, living, livelihood
 julli, *sb.*, grasshopper
 juva¹, *sb.*, well
 juva², *sb.*, gambling, *j° enk-*, to gamble
 juvar, *sb.*, yoke (of bullocks)
 juvarp-, juvart-, *vb.*, to greet respectfully by joining hands
 jūk-, *vb.*, to miss, fail
 jūṭi, *sb.*, (small) stick [Ha. *jh°*]
 jū meri, *sb.*, *Ficus religiosa* [Ka. Te. *juvvi* *Ficus infectoria*, Kol. K. *juvvi*]
 jūral pl. *jūracil*, *sb.*, cricket [Naik. *jūrol* cricket, Go. *jirōlā*]
 jeṭaya, *sb.*, toe-ring [Ha. *jh°*]
 jenḍa (S.), *sb.*, peacock's tail
 jetnapp-, jetnapt-, *vb.*, to repair
 jenna pl. *jennel*, *sb.*, jowar [Te. *jonna*, Kol. *sonna*]
 jenm-, *vb.*, to be born
 jenmayp-, jenmayt-, *vb. cs.*, to give birth to
 jerba (cella), *sb.*, forked (branch)
 jerri, *sb.*, centipede [Te. *jerri* id.]
 jella, *sb.*, bough
 jēṭa dina, *sb.*, summer
 jēri, 'dhaman' snake [Go. A. *sēri* id.]
 jēl, *sb.*, gaol
 jondam, jondom, *sb.*, elephant's trunk
 joppa, *sb.*, bunch, cluster [Ka. *jompa*, Te. *jompamu* cluster]
 joroka, *sb.*, window
 jōdra, *sb.*, maize
 jōni, *sb.*, mongoose
 jōṛ-, *vb.*, to join, mix together
 jōrgom, *sb.*, bugle
 jōba, *sb.*, mud; mire
 takka, *sb.*, pip; kidney
 takri, *sb.*, basket
 taṅga, *sb.*, wide mouthed pot
 taṅgral, *adj.*, bald
 taṇḍ-, *vb.*, to pull [Go. *taṇḍāṇḍ* to extract]
 taṇḍa, *sb.*, *Grewia tiliacfolia*
 taṇḍi, *sb.*, small pot, cup
 taṇip-, taṇit-, *vb. cs.*, to make to enter
 taṇn-, *vb.*, to enter
 tar, *sb.*, channel [Ha.]
 tāka, tākva, *sb.*, palate
 tānger, *adj.*, hairy
 tiḍk-, *vb.*, (bird) to flap wings [Naik. *tiṛk-* to wave, flap]
 tiṭṭa, *adj.*, straight
 tiṭṭa cāḷ-, *vb.*, to repair
 tiṭṭe-delkul, *sb.*, midday
 tiṇḍp-, tiṇḍt-, *vb.*, to throw
 tika, *sb.*, auspicious mark on the forehead
 tukṭuki, *sb.*, adam's apple
 tuckal, *sb.*, dwarf [Ha. *ṭhuska*]
 tuṭurka (S.), *sb.*, wooden clapper attached to cow's neck
 tuṇḍa¹, *sb.*, creeper

- tunda²**, *sb.*, strip of cloth used as bandage
teg-, *vb.*, to deceive
teparc, *sb.*, rectangular basket
temcal, *sb.*, dwarf
teval, *sb.*, kind of bird, Ha. *tevāsa*
tēk-, *vb.*, to touch, reach
tēkayp-, **tēkayt-**, *vb. cs.*, of *tēk-*
tēk meri, *sb.*, teak tree
tēnga, *sb.*, (big) stick
tēpu, *sb.*, wooden trap called in Ha. *thonga*
toṭ-, *vb.*, to pull by the neck
toṭ-, **toṭṭ-**, *vb.*, to touch [Ta. Ma. *toṭu* to touch]
toḍip-, **toḍit-**, *vb. cs.*, to make to touch
toḍu, *sb.*, rope [cf. Ta. Ma. *toḍu* to connect, join]
tonḍa nelka (S.), *sb.*, uvula, adam's apple
toppa, **topri** (*bomma-*), *sb.*, eyebrow [Ha. *ṭopa*]
toyela, *sb.*, string instrument for music
torḍa, *sb.*, dish prepared from rice, jaggery and milk
toṭal¹, *sb.*, bamboo rake [cf. Ta. Ma. *tōṭṭi* hook, goad, Ka. *dōṭi*, Tu. *dōṭṭi*, Te. *dōṭṭi* long pole with hook for plucking fruit, etc.]
toṭal² pl. *toṭaler*, *sb.*, labourer [cf. Ta. Ma. *tōṭṭi*, Ka. Tu. Te. *toṭṭi* an inferior village servant]
toṭip-, **toṭit-**, *vb.*, to show [caus. of *tōnd-*, apparently a NE. form, since the regular NW. form would be *tōtip-*; the matter is further complicated by the S. form *tuṭip-*, which cannot be so explained, and must be referred to Ta. Ma. *cutti*, Ka. *sutti* to point with finger]
toḍ- (S.), *vb.*, to draw water from well [Ta. Ma. *tōṇu*, Ka. *tōḍu*, Tu. *tōḍuni*, To. *tōḍu* to draw water from well]
toyal, *sb.*, magician [Ha. *ṭova*]
ṭakar, *sb.*, belch
ṭagga, *sb.*, story
ṭaḍḍa, *sb.*, female of animals and birds
ṭaḍḍa vanda, *sb.*, thumb, big toe
ṭaḍḍi (S.), *sb.*, bank of river [Kol. (SMR) *darḍi* bank]
ṭanda (S.), *sb.*, upper arm [Go. A. *dand*, Naik. *dand*, Kol. K. *danda* id.]
ṭandeya, *sb.*, peg
ṭabba, *sb.*, orange
ṭalar, *sb.*, woman of loose character
ṭāḍa pl. *dāḍel*, *sb.*, jaw
ṭāḍi, *sb.*, handle of plough
ṭāṇḍa, *sb.*, sugar cane
ṭāba, *sb.*, upper storey [Ha. *ḍh°*]
ṭābar, *sb.*, kite
ṭābar ūcal, *sb.*, kind of swing
ṭikki, *sb.*, quiver; basket for storing grain
ṭiḍora, *sb.*, small drum
ṭippa, *sb.*, heap [Kui *ṭepa* mound, hillock; cf. *ḍiḍba*]
ṭibba, *sb.*, mound [Ka. Te. Kuvī *ḍibba* mound, heap; cf. *ṭippa*]
ṭiṭal, *adj.*, bold
ṭiṭa, *sb.*, ball
ṭukki, *st. ḍukk-* (S.), *sb.*, cultivated upland field called in Ha. *maran* [Te. *dukki* ploughing, tilling]
ṭuḍḍi, *sb.*, creeper
ṭumḍi, *sb.*, kind of owl
ṭumni, *sb.*, bamboo spoon [Ha.]
ṭū pl. *ṭuvul*, *sb.*, tiger [Go. D. *ḍū* tiger, Go. A. *ṭuvul* panther, Kol. *ḍū* id.; cf. Ta. *uvuvai* tiger]
ṭūḍi, *sb.*, bud

deger cen-, *vb.*, to go in pursuit of
[Ha. *ḍagar*]

ḍeng, *sb.*, island

ḍengal, *adj.*, tall [Ha.]

ḍendik, *adv.*, for a short time

ḍebri, *adj.*, left, *d° koy*, left hand

ḍeya (S.), *sb.*, hawk [Te. *ḍēya*
hawk]

ḍēki, *sb.*, rice husking mill [Ha.
dh°]

ḍēfi, *sb.*, stalk

ḍēḍa, *sb.*, leaf wrapper

ḍēra, *sb.*, lodging

ḍokka, *sb.*, lizard [Go. A. *ḍokke*,
Kol. K. *ḍokke* id.]

ḍokli (S.), *sb.*, earthen pan

ḍong-, *vb.*, to steal

ḍongal, *sb.*, thief [Te. *ḍoṅga* thief,
Naik. *ḍoṅga* thief, *ḍoṅgip-* to
steal, Kol. *ḍoṅga*, Kuvi *ḍoṅga*
thief]

ḍoḍoma (S.), *sb.*, handle of vessel

ḍonḍa, *sb.*, oyster shell

ḍonḍamal, *sb.*, garland [Ha.]

ḍoppa, *sb.*, leaf cup [Ka. *ḍoppe*,
ḍoppe, Te. *ḍoppa*, *ḍoppa*, Naik.
ḍoppa, Kol. *ḍompa*, Go. *ḍoppo*
id.]

ḍōki (S.), *sb.*, tortoise-shell [cf.
Te. *ḍokka* hard covering, shell]

ḍōra, *adj.*, big, *ḍōra potteta* big
with child [Kol. Naik. *ḍōra*]

ḍōla¹, *sb.*, drum

ḍōla² (S.), *sb.*, bamboo wicker-
work rice bin

tag, *sb.*, thread

tacc-, *vb.*, to wipe [Kui *tāja* to
wipe]

tacca, *sb.*, adze

tanḍa, *sb.*, *Grewia tiliaefolia*, Ha.
dhāmna

tandil pl. *°ov*, *sb.*, elder brother's
wife (also *andil*)

tapa tapi, *sb.*, fighting

tapoṣ pl. *°ul*, *sb.*, slap [Ha. *tha°*]

tapp-¹, *vb.*, to strike; to kill [cf.
Ka. *tappaṣu*, *cappaṣu* slap,
etc.]

tapp-², *vb.*, to put, *rābeti cup*
tapp [Kol. Naik. *tap-* to put];
to plant seeds; to give birth
to]

tayaṣ (n.), **tayal** (n.), *adj.*, light
[cf. Kui *teori* light]

tarkam, *sb.*, notch of arrow

tarp-, *vb.*, to cackle

tar-¹ (S. *tarī*, *tarv-*), *vb.*, to be
hot [Kol. *tari* to burn, Naik.
tar- to burn, *tarp-* to set fire
to; Ta. *taṟal* to glow, be very
hot, (*sb.*) live coals, *taṟal* live
coals, fire, Ka. *taṟalu* id., Go.
taṟmi glowing coals]

tar-², *vb.*, (heart or pulse) to
beat

taruṅ pl. *°ul*, *sb.*, liver [Kol.
taryguḍ, Naik. *taryguṣ*, Go.
tanāki, Go. A. *taṟaki*, Kui
thūḷa, *trūḍa*]

taṟuran, *adj.*, hot

taṟkip-, **taṟkit-**, *vb. cs.*, to heat

tarvey, *sb.*, kind of tree

tal pl. *tallor*, *sb.*, mother [Ta.
tallai, Ma. *talla*, Te. *talli*, Kuvi
talli, Kui *taḍi*]

tal vanda (S.), *sb.*, thumb [cf. Ma.
talla vural thumb, great toe,
Kui *talli vamsu*]

tal viṇa (S.), *sb.*, kind of snake

talla (S.), *sb.*, coolness [cf. Te.
calla cool, cold, *cullana* cool-
ness, cool, *callapadu* become
cool, Ka. *caṣi*, Tu. *cali* cool,
cold, etc.]

tāk-, *vb.*, to walk [Go. *tākānā* to
walk, Kui *tāka*, Kuvi *tākinai*
id.]

tāk, *sb.*, hair of head

tākip-, **tākit-**, *vb. cs.*, to make to
walk

tāta, *sb.*, father

- tān pl. *tām* (obl. base *tan-*, *tam-*),
pron., self [Ta. Ma. Ka. *tān*,
 Tu. *tāny*, Te. *tānu*, Go. *tanā*,
 Kui *tānu*, Kur. *tān*]
tāpa, *sb.*, fish trap [Ha. *tā°*]
tāmar, *sb.*, lotus [Ta. *tāmarai*,
 Ma. *tāmara*, Ka. *tāmare*, *tāvare*,
 Te. *tāmara*; cf. Skt. *tāmarasa*]
tār-, *vb.*, to swallow
tāri (S.), *tāri*, *sb.*, metal tray
tār, *sb.*, toddy palm
tiṭṭiṭa, *adj.*, sour
titti, *sb.*, leaf basket for storing
 grain
tittip-, *tittit-*, *vb. cs.*, to feed
tin-, *tind-*, *vb.*, to eat [Ta. Ma.
 Ka. *tin-*, Tu. *tinpini*, Te. *tinu*,
 Go. *tindānā*, Kol. Naik. *tin-*,
tind-, Kui *tinba*]
tinda, *adj.*, right, *t° key*, right
 hand [Go. D. *tinda*, Kui *tinī*,
 Kur. *tinā*, right, right hand]
tipayp-, *tipayt-*, *vb.*, to pour
 down
timi kakral, *sb.*, kind of par-
 tridge
timr-, *timbr-*, *vb. intr.*, to hide
timrit-, *timburt-*, *vb. tr.*, to hide
 something
tiyar, *sb.*, festival [Hi. *tyohār*]
tir- (S. *tirv-*, *tiri-*), *vb.*, to
 tremble [Kui *tirga*, to shiver,
 tremble, Kuvi *trig-* id.]
tiriyal, *sb.*, magic, *tiriyal ṭiṇṭ-*, to
 practise magic
tirk-, *vb.*, to writhe; to shudder;
 to throb (pulse), *tirki tirki*
 crawling
tirki benḍa, *sb.*, kind of frog
tirbir-, *vb.*, to tremble (also
tirbir eñ-)
tirr-, *vb.*, to jump
tirra, *tirraṭ*, *adj.*, sweet [Kol.
 Naik. *tirra* sweet]
tirra, *sb.*, barb of arrow
tiv, *sb.*, thread
tīd- (S.), *vb.*, to clear nose
tita, *sb.*, bird
ṭini, *sb.*, bee [Ta. *tēṇ* honey, Ka.
jēnu, Te. Kol. Naik. *tēne* id.,
 Kur *ṭini* honey bee, honey;
 sweet]
tin pinda, *sb.*, bee
tip-, *vb.*, to drip, drop
tipa, *sb.*, drop of water
tip kekol, *sb.*, upper part of the
 ear
tukub meri (S.), *sb.*, kind of
 forest tree, Ha. *kumi*
tunga, *sb.*, kind of grass [cf. Ka.
tunge, Te. *tuṅga*, the grass
cyperus rotundus]
tuñ-, *vb.*, to go to sleep [Ta. Ma.
tuñcu to sleep, Kui *sunja* id.;
 cf. *cuñ-*]
tuñip-, *tuñit-*, *vb. cs.*, to put to
 sleep
tutip-, *tutit-*, *vb. cs.*, to block up
tutt-, *vb.*, to be blocked up [cf.
 Ta. Ma. *turu* to cram, stuff,
 Ka. *turugu* to be crammed
 etc.]
tud-¹, *tutt-*, *vb.*, to kill; to shoot
 (with gun)
tud-², *tutt-*, *vb.*, to set fire to
tund-, *vb.*, to wear (jacket etc.)
tunda, *sb.*, kind of root
tundip-, *tundit-*, *vb. cs.*, of *tund-*
tupak, *sb.*, gun [Ha.]
tupok meri, *sb.*, kind of forest
 tree, Ha. *kumi*
tuppa, *sb.*, tuft of reeds or similar
 plants [cf. Te. *tuppa* a small
 bush]
tumkuḍ, *sb.*, sneeze
tum kurḍa (S.), *sb.*, kind of root
tumbur bodeya kūki, *sb.*, kind of
 mushroom
tum botta, *tum bukka*, *sb.*,
 hollow trunk of tree used for
 draining water off fields [Ha.]

tum; cf. Ta. *tūmpu*, Ka. *tūmbu*, Te. *tūmu* sluice, drain]
tumbri (st. *tumbr-*), sb., ebony [Ta. *tumpi*, *tumpilē* Diospyros melanoxylon, Ka. *tumaki*, *tumari*, *tumburu* Diospyros empyopteris, Te. *tumiki* id., Go. *tumri*, Kol. Naik. *tunki* id.; cf. Skt. *tumburu*, *tumburī* fruit of D° m°]
tumm-, vb., to sneeze [Ta. *tummu* to sneeze, Ma. *tummuka*, *tumpuka*, Tu. *tumbily* sneezing, Te. *tummu* to sneeze, Kol. *tum-* id., Naik. *tum* sb. sneeze, Kur. *tummā*, Malt. *tume* id.]
tumma, sb., quail [Kui *tumba* quail]
tuyy-, *tuyt-* (NE.), vb., to block up
turu, sb., soil dug out in heap by rats
turup (S.), sb., flood water on the fields
turkip-, *turkit-*, vb., to push; to shove
turra, sb., animal called *kebra* in Ha. [cf. Kol. Naik. *turre* pig]
turri, sb., rubbish, refuse; after-birth [Kui *turki* refuse heap]
turŋga, sb., litter, stretcher [Ha.]
turɓuri, sb., kind of drum
tula pl. **kul*, sb., weaver
tulayy-, *tulayt-*, vb., to level bamboo knots
tulca, sb., *tulasi*
tūk, sb., earth, soil, clay [Kol. Naik. *tūk* clay]
tūkuɗ (S.), sb., clay, earth
tūn-, vb., to be suitable
tūmu, sb., a measure, Ha. *pāili*, [Te. *tūmu* a measure varying in capacity in different localities]
tūl-, vb., to run; to run away

[Kol. *tāl-*, Naik. *tāf-* to run, Ka. *tāf-* to go off; rush]
tetip-, *tetit-*, vb., to raise
ted-, *tett-*, (NE. *teɗ-*, *teɗt-*), vb., to be fierce (of sun's heat) [Ta. *teru* to burn, to be fierce (of heat or anger), Go. *ter-* to be fierce, of sun's heat (*eddi teranta* = *nendi tedomo*)]
tend- (S.), vb., to rise, be raised
tend, sb., father [Ta. *tantai* father, Ma. *tanta*, Ka. *tande*, Te. *taṇḍri*, Kui, Kuvi *tanji* id.]
tendtal, sb., parents
terip-, *terit-* (S.), vb., to churn
terval pl. *terracil*, sb., sword
*tel*¹, sb., head [Ta. *talai*, Ma. *talā*, Ka. *tale*, Tu. *tare*, Te. *tala*, Go. *talā*, Kol. Naik. *tal*, Kui *tlau*]
*tel*², sb., honeycomb [Naik. *tal*, Go. *talla* id.]
tēb-, vb., to stay [Ha.]
tēra, num., thirteen
tēl-, vb., to float; spot to appear (on skin) [Ka. *tēl*, Tu. *tēluni*, Te. *tēlu* to float]
tev-, vb., (scum) to rise to the surface [cf. Ta. *tēṅku* to become full, rise to the brim]
toka, *token*, *postpos.*, at the place of
totk-, vb., to pull out with hand
totr-, vb., to stammer
tomba, sb., post [Ha. *thomba*]
tombra kol, sb., reed
tolī, *tolli*, adv., to-morrow [Kol. Naik. *tolli* to-morrow, Kol. K. *tolli* early in the morning]
toled pl. *toler*, *tolenkul* (NE. *toled*), sb., brother [Naik. *tōren*, Kol. K. *tōren* younger brother; cf. Kui *tōrenju* companion]
tolk- (S.), vb. intr., to spill [Ta. *tuṣaṅku* to shake, be disturbed, Ma. *tuṣaṅnuka* id., Ka. *tuṣuku*

to be agitated; to scatter in drops)
tolkip-, **tolkit-** (S.), *vb. tr.*, to spill
tolc-, *vb.*, to spill (water out of pot) [see *tolk-*]
toleip-, **toleit-**, *vb. tr.*, to spill
tol ver-, *vb.*, to arrive as a guest
tōka, *sb.*, tail [Ta. *tōkai* tail, Ma. *tōka*, Ka. *tōke*, Te. *tōka*, Naik. Kol. *tōka*, Go. *tōka*, *tōkār* id.]
tōta, *sb.*, labourer [Ka. *tōti* inferior village servant]
tōnd-, *vb.*, to appear, be got [Ta. *tōngu* to appear, Ma. *tōnnuka*, Ka. *tōru*, Tu. *tōjuni*, Te. *tōcu*, Kui *tōnja*, *tōmba*]
tōy, *sb.*, wild fig [Go. *toiā*, Kui *tōga* id.]
tōl, *sb.*, skin; bark [Ta. Ma. *tōl* skin, Ka. *togal*, *toval*, *tōl*, Tu. *tugaly*, Go. *tōl*, Kol. Naik. *tōl* id., Te. Kuvi *tōlu* id.]
tōla, *sb.*, seed of mahua tree, *t° ney*, mahua oil
dayle, *adv.*, long time
darpan, mirror
daṛka, *sb.*, *kopni*, short loin cloth [Ha. *dh°*]
das, *num.*, ten
dād, *sb.*, ringworm
dādi, *sb.*, father's father
dāyd, *sb.*, dowry
dāvā, *sb.*, halter
dingoṭ, *adj.*, *adv.*, little, a little
diñot, *adj.*, *adv.*, little, a little
diñolec, *adj.*, little
diññi, *sb.*, pith
diya, *sb.*, lamp
dilva, *sb.*, *Dipāvali* festival
dīra, *sb.*, castor oil plant
dukan, *sb.*, shop
dukna, *sb.*, fan [Ha. *dh°*]
duca, *sb.*, blanket [Ha. *dhusa*]
duṭra, *sb.*, thistle
duma (nt. sing. *dumaṭ*), *adj.*, grey

dumdi, *sb.*, beetle [cf. Te. *tum-meda* large black humble bee]
dumdi, *onomat.* of owl's hooting
durva pl. *durvel*, *sb.*, name of the Parja tribe
duṛga pl. *duṛgel*, *sb.*, black dolichos bean [Ha. *jh°*]
duladāma (S.), *sb.*, cowitch [see *dulkaṛñid*]
duli, *sb.*, bride
dulkaṛñid pl. *dulkaṛñiḷ*, *sb.*, cowitch [see *kaṛñid*; for *dul-* cf. Te. *dūla* itch; cf. *duladāma*]
duvar, *sb.*, gate
dūl-, *vb.*, (dust) to rise
demma¹, *sb.*, elevated ground, *nūr d°*, island [cf. Te. *dimma* elevation, mound]
demma², *sb.*, lobe of ear [Ka. Te. *tamme* id.]
derayp-, **derayt-**, *vb.*, to castrate
dermi pl. *°kul*, *sb.*, righteous man
deli, *sb.*, colour
dēndi, **dēni** (stem *dēnd-*, *dēn-*), *sb.*, *Terminalia* *belerica* [Ta. *tāyri* id., Ma. *tānni*, Ka. *tāri*, Te. *tāndra* id.]
dēra, *sb.*, spinning wheel
dēl-, *vb.*, to leak
doynkor benḍa, *sb.*, kind of frog
dora, *sb.*, money lender, merchant [Ka. *dore*, Te. *dora* lord, master, owner]
dorba pl. *dorbel*, lungs [Kol. K. *dobba* id.]
dōga pl. *dōgel*, *sb.*, long rope to which bullocks are tied while thrashing; a batch of bullocks tied together while thrashing
dōti, *sb.*, *dhōti*
dōna, *sb.*, cradle [Ha.]
naṇ, *adv.*, why
naṅgal, *adj.*, naked
naṅgora, *sb.*, drum [Ha. *nāgāra*]
nacayp-, **nacayt-**, *vb.*, to destroy

nađ pl. **kul*, *sb.*, strip of bamboo used for weaving baskets etc.
nandkip-, **nandkit-** (S. *andkip-* etc.), *vb.*, to destroy
nanda, **landa**, *sb.*, rice beer [Ha. *la^o*]
namayid, **nāmayid**, **navmayid** pl. **kul*, *sb.*, father's sister's son; husband's younger brother [nav- to laugh + *mayid*]
namip-, **namit-**, *vb.*, to be able
namurp-, **namurt-**, *vb. tr.*, to shut (eyes)
nammi (stem *nam(m)-*), *sb.*, *Anogeissus latifolia* [Ta. *namai* *Anogeissus latifolia*, Ma. *nava*]
namr-, *vb.*, (eye) to close
nayvi **kurđa** (S.), *sb.*, kind of root
nar, *sb.*, fear [see *narc-*]
narc-, *vb.*, to fear [Kol. Naik. *ars-* to fear; cf. Brah. *narring* to flee]
narpip-, **narpit-**, *vb.*, to frighten
nařbul pl. *nařbul*, *sb.*, middle [Ta. Ma. *nařu*, Ka. Tu. *nađu*, Te. *nađu*, *nađumu*, Kol. *nađum*, Naik. *nařum* etc.; Pj. *r* (for *ř*) is irregular]
nařer, **nařher**, *sb.*, coco-nut [Ha. *nařher*]
nařbul, *adv.*, in the middle
nařbed, *sb.*, the middle one, 2nd out of three
nařbot **vanda**, *sb.*, middle finger, *piřit* **nařba**, third finger
nav-, *vb.*, to laugh [Te. *navu* to laugh; Ta. Ma. *naku*, Ka. Te. *nagu* id.]
nava **jeri**, *sb.*, joke
navip-, **navit-**, *vb. cs.*, to make to laugh
navur pl. **tiř*, *sb.*, gums
navurka (S.), *sb.*, lip
navol pl. *navocil*, *sb.*, father's sister's daughter, wife's sister

navtoř, *sb.*, chin [Ta. *namuřu* lower lip, Ma. *ammittam* id., Ka. *avuđu* jaw, lower lip, Te. *avuđu*, *auđu* under-lip]
navraned, **navrano**, *sb.*, joking relation
nā, *pron.*, what, acc. *nān*, dat. *nāy*
nāgil pl. **ul*, *sb.*, plough [Ta. *nācil*, *nařcil*, Ma. *ñeññil*, *ñeññil*, Ka. *nēgal*, *nēgil*, Tu. *nāyeru*, Te. *nāgali*, *nāgelu*, Go. *nāngēl*, Kol. K. *nāngeli*, Kui *nāngeli*; cf. Skt. *lāngala*, Pa. *naṅgala* id.]
nāđ-, *vb.*, (eyes) to open [cf. Kur. *andra-ānā* to open eyes wide]
nāđi pl. *nāđkul*, *Eugenia jambolana*, 'jamun' [Go. *lēyđi*, Kui *lōnđru* id.; cf. further Ta. *nāral*, Ma. *nāral*; Ka. *nēřil* id.]
nāđ kūki, *sb.*, kind of mushroom
nātip-, **nātit-**, *vb.*, to urinate (in front of woman)
nātek, **nāteg**, **nāteṅg**, *adv.*, why
nāto, *pron.* what
nāna, *adv.*, something like, perhaps
nāřa (S.), *sb.*, rope [Ha. *nāři*]
nālu, **nāluk**, *num.*, four [Ta. Ma. Ka. *nāl*, Te. *nāluḡu*, Go. *nālung*, Kol. Naik. *nāliṅ* etc.]
niko, *adj.*, good
nikip-, **nikit-**, *vb.*, to stretch out
niker *er-*, **nikren** *er-*, *vb.*, to emigrate
niñjap-, **niñjayt-**, *vb.*, to weed [Ha. *niñj-*]
nindk-, *vb.*, flood to subside [cf. Ta. *iñcu* to be absorbed as water, dry up, Ka. Tu. *iñgu*, Te. *iñku*, *iñuku*, *iku* id.]
nitip-, **nitit-**, *vb. cs.*, to make to stand
nibr-, *vb.*, to become ready, to be made ready

nibrayp-, nibrayt-, *v. cs.* of **nibr-**
nir-, *v.*, to blaze [Go. *nirwānā* to
burn, blaze; Ta. *neruppu*
fire, Ma. *nerippu*, *nerippu*, Te.
nippu id.; Malt. *nare* flame,
narge to blaze]

nirkip-, nirkit-, *v. tr.*, to kindle
nirđi, *adv.*, next year; last year
niłp-, niłt-, *v.*, to stand [Ta. Ma.
Ka. *nił*, Tu. *niłpuni*, Te.
niłucu, Go. *nitrānā*, Kol. Naik.
il-, Kui *niłba*, Kur. *iłnā*, Malt.
ile id.]

nid, *sb.*, ashes [Ta. *nīru*, Ma.
nīru, *nāru*, Ka. *nīru*, Te.
niguru, *nivuru*, *nīru*, Go. *nīr*
id.]

nīr, *sb.*, water; general appear-
ance, character [Ta. Ma. Ka.
nīr, Tu. *nīry*, Te. *nīry*, Kol.
Naik. *īr*, Brah. *đīr*; cf. Skt.
nīra water. Ta. *nīr* has also
the meaning 'nature, disposi-
tion, state, condition']

nīr netta, *sb.*, otter

nīra, *sb.*, shadow [Ta. *nīrał*
shade, shadow; reflection;
lustre, *nīrał* shade, *nīrai* lustre,
Ma. *nīrał* shade, Ka. *nepał*, Tu.
nirelu, Te. *nīda*, Kol. Naik.
nīnda id.]

nungur (S.), *sb.*, broken rice [cf.
Ta. *nuggu* bits, fragments,
Ka. *nuggu* to crush to bits,
nuccu bits, fragments, Tu.
nuggu small, Ma. *nuruannuka*
to be broken into small pieces,
nurukku fragment, broken
rice]

nuṣṇi pl. *ṣṭ*, *sb.*, mosquito [cf. Ta.
nuṣampu, Ma. *nurampu*, Ka.
noṇa, *noṣa*, *noṣavu*, *noraju*, Te.
nusunu, Go. *nulle*]

nulli, *sb.*, marrow [Kui *nīli* bone
marrow; other languages
have *m-*: Ta. *mālai*, Ma.

mūla, Te. *mūlaga*, Kol. K.
mull, Brah. *mīlī*]

nuvul, *sb.*, sesamum [Te. *nuvvu*
sesamum, Kol. Naik. *nuvv*;
Go. *nung* id.]

nūka kuccak *sb.*, kind of vege-
table

nūkol, nuṅkur, *sb.*, broken pieces
of rice after pounding [Te.
nūka coarse flour, grits, Go.
nūkang broken chironji ker-
nels]

nū ney, *sb.*, sesamum oil

nūlgum, nūlguṣ, *sb.*, marrow

nūr-, *v.*, to wear (loin cloth or
dhōṭi) [Kol. Naik. *ūr-* to wear
id.]

nūrpiṭ-, nūrpiṭ-, *v. cs.*, to put
clothes on somebody else

nūl, *sb.*, thread [Ta. Ma. Ka.
nūl, Tu. Te. *nūlu*, Kol. Naik.
nāl, Kui *nūlu* thread; cf. Kui
nōlba to spin thread]

nekīp-, nekit-, *v.*, to count

negs-, *v.*, to grind

negga, *adj.*, powdered (*negga*
paryop)

negget, *adj.*, good [Ha. *nāngal*]

neggṣ-, *v.*, to spin

neṣṭ, *sb.*, poison [Ta. Ma. *naṣcu*,
Ka. Tu. *naṣju*, Go. *nas* (*nas*
panne toad, *nas vēli* a poison
creeper)]

neṣṭ bendā, *sb.*, toad

neta ciṣki, *sb.*, *Capparis horida*

netir, *sb.*, blood [Ta. *neyttor*
blood, Ka. *nettar*, Tu. *netteru*,
Te. *netturu*, Go. *nattur*, Go. A.
nettur, Kol. Naik. *nettur*, Kui
nederi]

netta, *sb.*, dog [connected with
the other Drav. words for
'dog', but details uncertain:
Ta. Ma. Ka. *nāy*, Go. *ney*, *nay*,
Kui *nehuḍi*, pl. *neska*]

netro, *adj.*, red [from *netir* blood, q.v.]

ned-, *nett-*, *v. intr.*, to smell [cf. Ta. *naṟu* fragrant, *nāru* to smell, be fragrant; to stink, Ma. Ka. *naṟu*, *nāru*, Tu. *nāduni* to smell, stink]

nendī (NE. *nendī*) (st. *nend-*), *sb.*, sunshine; heat [Go. *eddi*, *addi* id.; cf. Ta. *enṟu* sun, *enṟūr* sunshine, Te. *eṇḍa* sunshine, heat of the sun]

nendil, *nēdil*, *sb.*, earth, ground, floor [the relationship of this word to Te. *nēla*, Go. *nēli* etc. is not clear]

nendu *nal*, *sb.*, midnight

nendub pl. *nendubul*, *sb.*, middle

nepri, *sb.*, long bamboo flute [Ha.]

ney, *sb.*, oil, fat [Ta. Ma. Ka. *ney* oil, Tu. *neyi*, Te. *neyi*, *neyyi*, *nēyi*, Go. *nī*, Naik. *ney*, Kui *nīju*; cf. Kur. *nēlā* fat of animal]

nerub pl. *nerbul*, *sb.*, vein [Ta. *narampu* nerve, sinew, Ma. *ṇarampu*, *narampu*, Ka. *nara*, Tu. *nara*, *narampu*, Te. *naramu*, Kol. K. *naram*, Kui *ḍrāmbu* id.]

nerenaḷ, *sb.*, spleen [Go. *niranjal* an internal organ, possibly the sweetbreads; cf. *nirjaṟ* the spleen of animals]

nelal, *num.*, four (fem.), four women

neliṇ pl. *neliṇil*, *sb.*, moon, month [Ta. *niḷavu*, *niḷā*, Ma. *niḷā* moonlight, moon, Te. *nela* moon, Kol. Naik. *nela*, Go. *nalenj*, Go. A. *nelenj*, *lelenj*, Kui *ḍānju*, Kuvī *lēnzu* id.]

neluk, *sb.*, silk cotton tree

nelcic, *sb.*, 4 days

nelcer, *sb.*, 4 pairs of bullocks

nelpoṭ, *sb.*, 4 times

nella, *sb.*, *Phyllanthus emblica* [Ta. Ma. Ka. *nelli*, Go. *nallī*, *nelli* id.]

nelvir, *num.*, four (m.), four men
nevaka, *sb.*, worm [cf. Go. *naravanj* earth-worm, Kol. K. *evari* id.]

nevāḍ pl. *nevācil*, *nevāḍul*, *sb.*, tongue [cf. Ta. Ma. *nāvu* tongue; Ka. *nālage*, Te. *nālka* etc.; suffix *-and* as in *muṇḍ*, associated with weakening of base]

nevuḍ, *nevuṟ*, *sb.*, saliva [Kol. Naik. *evur* id.]

nēk-, *v.*, to lick [Te. Kol. Naik. *nāk-*, Go. *nākina*, Kui *nāka*; Ta. Ma. Ka. Tu. *nakku*]

nēñ-, *nēñj-* (S.), *v.*, to breathe [Kui *nēnja* to breathe, Kuvī *nēnz-*, Go. *nēskūna*, Kur. *nākh-nā* id.]

nēñal, *sb.*, breath

neñkuḍ, *sb.*, panting

nēñjkal (S.), *sb.*, breath

nēva (S.), *sb.*, female pig [cf. Ta. *nāku* female (of animals), Tu. *nāku* a female calf]

noksan, *sb.*, loss, damage

noḍ-, *noṭṭ-*, *v.*, to wash [Kol. *oḍ-*, Naik. *oṟ-* to wash, Go. *norānā*, Kuvī *nōrh'nai*, Kur. *nōṟnā* id.]

noḍip-, *noḍit-*, *v. cs.*, to wash another

noy-, *noñ-*, *v.*, to be painful, to hurt [Ta. Ma. Ka. *nō* to hurt, be painful, Tu. *nōyipini*, Te. *nōyu*, Go. *noiānā*, Kol. Naik. *oy-*, Kui *nōva*, Kur. *nūjna*]

noykuḍ, *sb.*, pain

nov, *num.*, nine

novkri, *sb.*, service

nōmbir, *nōbir*, *nōmir*, *sb.*, fever

- [Kui, Kuvi *nōmeri* fever, illness]
- pakavoŋa**, *sb.*, food given to god
- pakk-**, *vb. intr.*, to hide oneself
- pakki** pl. ^o*l*, *sb.*, stool
- pakkip-**, **pakkit-**, *vb. cs.*, to hide something
- pakŋa**, *sb.*, day [cf. Ta. Ma. *pakal*, Ka. *pagal*, Te. *pagalu* daytime]
- panga** (S.), *sb.*, dawn, morning [cf. Brah. *pagga* dawn, early morning]
- pacar**, *sb.*, side [Kol. *pasar* side]
- pacra**, *sb.*, market place
- pañ-**, *vb.*, to be replete, satisfied [Go. *pañjānā* to be replete, satisfied, Kui *pañja* id.]
- pañip-**, **pañit-**, *vb. cs.*, to satisfy
- pañil**, *sb.*, cold [cf. Ta. *paŋi* cold, dew, Ma. Ka. Tu. *paŋi*, Kol. Naik. *paŋi* cold, Go. *pīnī*, Kui *pēni*, Kur. *pañyā* id.]
- pancad**, *sc.*, village 'panchayet'
- paŋi**, *sb.*, tax [Ha.]
- paŋip-**, **paŋit-**, *vb. cs. of paŋi* ², to cause to get
- paŋŋa**, *sb.*, bracelet for women
- paŋ** pl. ^o*kuŋ*, *sb.*, place, [Naik. *paŋ-*]
- paŋ** ¹, **paŋŋ-**, *vb.*, to fall; to sink down; to set (sun) [Ta. Ma. *paŋu*, Ka. Te. *paŋu*, Kol. *paŋ*, Naik. *paŋ*]
- paŋ** ², *vb.*, to acquire, *jivom* *paŋ*-, come to life [Ta. *paŋai*, Ka. *paŋe*, etc.]
- paŋic**, *sb.*, boy [Ta. *paŋacuŋu*, Kol. *paŋas* boy]
- paŋcom**, *sb.*, cold, catarrh [Te. *paŋisemu* cold, catarrh, Go. A. *paŋsa* id.]
- paŋ** ¹, *vb.*, to be tired; to be defeated; to lose [Te. *paŋdu*, *paŋdukōnu* to lie down, sleep; be confined to bed]
- paŋ** ², *vb.*, to mature (plants)
- [Te. *paŋdu* to grow ripe, mature, Go. *paŋlānā*, Kur. *paŋj-nā* id.]
- paŋkkuŋ**, *sb.*, tiredness
- paŋp-**, **paŋt-**, *vb.*, to make, do [Ta. Ma. Ka. *paŋnu* to make ready, prepare, Te. *paŋnu* id.]
- paŋip-**, **paŋit-**, *vb. cs.*, to set fire; to make catch
- paŋt-**, *vb.*, to take hold of; to buy
- paney**, *sb.*, shoe
- pandra**, *num.*, fifteen
- papp** pl. ^o*ul* (S.), split bamboo sticks
- pay**, *adj.*, green [Ta. Ma. *pai*, *pacu* green, Ka. *pasu*, *pasi*, *paccu* id., *pacce* greenness, *pasur* id., Tu. *paji* green, Te. *pacci*, *pasi* etc. id.]
- payar**, *sb.*, channel
- payari** pl. *payaruŋ*, *sb.*, *Phaseolus mungo* [Ta. Ma. *payaru*, green gram, Ka. *pesar*, Te. *pesara*, *pesalu*, Go. A. *pesel*, Naik. *pesal*, Kol. *pesal* id.]
- payal** (S.), *sb.*, *Phaseolus mungo* [See *payari*]
- payca** pl. *paycel*, *sb.*, money
- paytil** (S.), *sb.*, urticaria
- payp-**, **payt-**, *vb.*, to divide, share [cf. Ka. *paŋcu*, *pasu* to divide, Te. *pancu*, Kol. Naik. *payk-* to divide, distribute, Go. *pañjānā* to be split, Kui *pahpa* to share, divide]
- par** pl. ^o*kuŋ*, *sb.*, garden
- paran**, *sb.*, breath, life
- parup** (S.), *sb.*, cream
- parka**, *sb.*, piece, portion; split piece of wood
- parkip-**, **parkit-**, *vb.*, to split; to plough first time
- parŋg-**, *vb. intr.*, to split [Kui *panga* to be cracked, split, Kur. *parkhānā* to split, cleave]

parc-, *v.*, to scratch [Ka. *paracu*, *paraḍu* scratch, Te. *baruku* id.]
Parja pl. *parjel*, *sb.*, one belonging to the Parja tribe
partub, *sb.*, cream
partid pl. *partil*, *sb.*, itch
pardēci, *sb.*, foreigner
parna, *sb.*, girl; bride
parp-, **part-** (S.), *v.*, to spread [Ta. *para* to spread (*intr.*), *parappu* to spread (*tr.*), Ma. *parakka*, *parattuka*, Ka. *parapu*, Tu. *parapuni*, Te. *paracu* id.]
paryep (S.), *sb.*, turmeric
paryop, *sb.*, turmeric [Te. *pasupu* turmeric, Kol. Naik. *ṛisap*; the intrusive *-r-* in the Pj. word is mysterious]
paryop, *adj.*, yellow
parre (paryop) *benḍa*, *sb.*, kind of frog
paṛeya, *adj.*, waste (*ṇaṛeya nēḍil*)
paṛk-, *v.*, to throb, quiver
paṛṇ-, *v.*, to ripen [cf. Ta. Ma. *paṛu* to ripen, etc.]
pal¹ pl. *°kul*, *sb.*, ripe fruit
pal², *sb.*, pus
palṭ-, *v.*, to exchange
palṭa, *adv.*, in exchange for
palla, **pāla**, *sb.*, seedling [Ha. *pāla*]
palli, *sb.*, village (only in place names) [Ta. Ka. *paḷḷi*, Te. *palli*]
palva, *sb.*, split piece of wood; flank
pāga, *sb.*, turban
pāgun, *sb.*, the month *phālguna*
pāṭa¹, *sb.*, song; story; word [Ka. Te. Kol. Go. *pāṭa* song]
pāṭa², *sb.*, local made female cloth [Ha.]
pāḍ-, *v.*, to sing [Ta. Ma. *pāṭu* to sing, Ka. Te. *pāḍu*, Kol. *pāḍ-*, Kur. *pāṇā*, Malt. *pāre* id.]

pāḍ pl. *°ul*, *sb.*, wrinkle of field
pāḍ, *sb.*, the month *agrahāyana*
pāp pl. *°kul*, *sb.*, child, baby; young of animals; stem *pāpā* is found in voc. use [Ka. *pāpe* doll, puppet, Te. *pāpa* child, baby]
pāpi pl. *°kul*, *sb.*, sinner
pāra¹, *sb.*, slab of stone; log of wood
pāra², *sb.*, watch, *p° men-*, to keep watch
pāra³, *sb.*, division of village
pāri, *sb.*, hour
pārva, *sb.*, pigeon
pār, *sb.*, hanging root of banyan [Ha.]
pāl-, *v.*, to help
pāli¹, *sb.*, companion; tune
pāli², *sb.*, boundary
pāv pl. *°ul*, road [Kol. Naik. *pāv* way, road, Kur. *pāv* road, path]
pāva (S.), *sb.*, elder brother [Te. *bāva* elder brother-in-law]
pinḡe, *adv.*, day after to-morrow [cf. Ta. Ka. *pin* behind, back, after, etc.]
piṭa kakral, *sb.*, kind of partridge
piṭit, *adj.*, little [cf. Ka. *puṭṭa*, *puṭṭi*, Tu. *puṭṭa* small, little]
piṭit naṛba, *sb.*, third finger
piṭurval, **piṭoriya tita** (S.), *sb.*, kind of bird
piḍ-, **piṭṭ-**, *v.*, to burst (boil); to splutter, explode (fire) [Tu. *puḍapuni*, *puḍāvuni* to break, burst, Go. *piṭānā* id.]
piḍip-, **piḍit-**, *v.* *cs.*, to make to burst; (hen) to hatch eggs, to pop rico
piḍk-, *v.*, to embrace [Ta. Ma. *piṭi*, Ka. *piḍi* seize, take hold of]
piḍka pl. *piḍkel*, *sb.*, seed; single grain

pidtel, *adv.*, behind ; after
pinđup, *sb.*, large frying pan
pinđp-, **pinđt-**, *vb.*, to break, to extract (tooth)
pinđrul, *sb.*, man and wife [cf. *Te. penđlamu* wife, spouse, *penđlāda* to marry, *penđli* wedding etc.]
pitur pl. **kul*, *sb.*, crumbs ; scattering of food
pitey, *sb.*, miser
pitta, *sb.*, pimple
pidir, *sb.*, name [*Ta. peyar*, *pēr*, *Ma. piyar*, *peyar*, *pēr*, *Ka. pesar*, *Tu. pudar*, *Te. pēru*, *Go. porol*, *parol*, *Kol. Naik. pēr*, *Kui pađa*, *Brah. pin* ; *Kur. Malt. pinj-* to name]
pidne (*S.*), *adv.*, day after to-morrow
pin-, *vb.*, to be broken [*Go. pinkānā* to break up (of stiff things), *Brah. pinning* to be broken]
pinip-, **pinit-**, *vb. cs.*, to break
pinda, *sb.*, fly
pindurka (*S.*), *sb.*, part of arrow in which feathers are attached
pinna, *sb.*, bund of field [cf. *Ta. piñai* to tie, fasten ; *sb.*, a tie, bond ; cf. *kallā* from *kall-* tie]
piřad, *adv.*, last year
piřul, **piřuvul**, *pl. sb.*, (smaller) intestines
pirea, *sb.*, squirrel
pil-, *vb. intr.*, to crack [*Ta. piř-* to burst open, be cracked, broken, *piřa* to be split, cracked, *Ma. piřakka*, *Ka. piřigu*, *Kui plinga* to be split, cracked]
pil, *sb.*, offshoot of rice plant [*Ha.*]
piloř pl. **ul*, *sb.*, shell of crab
pilpili, *sb.*, butterfly [*Ha.*]
pī, *sb.*, excrement [*Ta. Ma. Ka.*

Tu. pī excrement, *Te. piyyi*, *Go. pin*, *Kol. Naik. pī*, *Kui piu*, *Kur. pīk*, *Malt. pīku*, *Brah. pī* id.]
pl-, *vb.*, to live [*Go. pissānā* to be saved, to live ; *Ta. pirai* id.]
plk-, *vb.*, to crush [*<*pick-* : *Ka. Te. pisuku* to squeeze etc., *Tu. piskuni*, *Go. piskānā* id.]
ple-, *vb.*, to grind
piřal vanda (*S.*), *sb.*, little finger
pita, *sb.*, gall bladder
pid-, *vb.*, to squeeze ; milk [*Go. pīrānā* to squeeze ; milk
pln-, *vb.*, to take hold under the arms and lift
plr, *sb.*, straw [*Go. Kol. Kui pīri* straw ; *Te. pūri* straw, thatch]
piři, *sb.*, press, *ney p°*, oil press
pila, *sb.*, throat
piloř pl. **ul*, *sb.*, kind of tree called in *Ha. nōdel*
pukoř, *adv.*, vain, *pukořug*, falsely
pucc-, *vb.*, to extract ; take off [*Naik. pus-* to pluck, take off, *Go. puchkānā* to loosen (shoes)]
puř-, *vb.*, to break, snap
puřip-, **puřit-**, *vb. cs.*, of *puř-*
puřka, *sb.*, kind of paddy storing bale made of paddy straw rope [*Ha. ph°*]
puřř-, *vb.*, to be born [*Ka. puřřu* to be born, come into being, *Tu. puřřuni*, *Te. puttū*, *Kol. Naik. puřř-*, *Go. puřřānā*]
punder, *sb.*, hyena [cf. *Ha. hundar*]
punder porra, *sb.*, *Calotropis gigantea* [*Ha. ph°*]
putkal pl. *putkacil* (*NE. putkal* etc.), *sb.*, anthill
putta (*NE. puttā*), *sb.*, nest inside anthill [*Ta. Ma. purru*, *Ka. putta*, *puttu*, *Tu. puřica*, *Te. puttā*, *Kol. Naik. puttā*, *Go. putti*, *Kui pusi*, *Kur. puttā*]

putra, *sb.*, doll
pun, *adj.*, new [Go. *punō*, Kui *pūni*, Kur. *punā*; Ta. Ma. *putu*, Ka. Tu. *poṣa*, Brah. *pūskun* new]
pun-, **putt-**, **pund-**, *vb.*, to know [Tu. *pinpini* to know, Go. *pundānā*, Kui *punba* id.]
puy pl. *puykul*, *sb.*, Schleichera trijuga [cf. Ta. Ma. *pūvam*]
puyil pl. **ul*, *sb.*, plough share
puyk-, *vb.*, to pull out, to pluck
purka, *sb.*, ancestor
purki (S.), *sb.*, timid [Te. *piriki* timid, Tu. *pukku* id.]
puṟut pl. *puṟtil*, *sb.*, worm, maggot [Ta. Ma. Ka. *puṟu* worm, maggot, Tu. *puri*, Te. *purugu*, Go. *puṟi*, Kol. Naik. *purre*, Kui *priu*, Kur. *poṅḡō*, Malt. *pooru*, Brah. *pū* id.]
pul, *adj.*, sour [Ta. Ma. Ka. *puḷi* acidity, sourness, Tu. *puli*, Te. *puli*, *puḷusu*, *pulla*, Kol. *pulle*, Kavi *pula*]
pul, *sb.*, bridge
pulic pl. **kul*, *sb.*, policeman
pule-, *vb.*, (hair) to become grey [Kol. *puls-*, Naik. *puls-*, Go. *pirc-* to become grey; Kur. *pundnā*]
puldi, *adj.*, sour
pulp-, **pult-**, *vb.*, to turn sour (*pēj*)
pulbur *kurḍa*, *sb.*, sweet yam
pulla, *sb.*, flying white ants
pullaṭ, *adj.*, sour
pulla viṟṅgam, *sb.*, wood apple [Te. *puli velaga*, *pulla velāga* wood apple; cf. Ta. Ma. *viḷā* id.]
pū pl. *pūvul*, *sb.*, flower [Ta. Ma. Ka. Tu. *pū* flower, Te. *pū*, *puvu*, *puvru*, Kol. *puv pūta*, Naik. *pūta*, Go. *pungūr*, Kui *pūju*, Kur. *pūmp* id.]

pūc, *sb.*, the month *pāuṣa*
pūn pl. *pūnkul*, *sb.*, corner
pūna, *sb.*, large basket [Te. *pūne* a casket]
pūp-, **pūt-**, *vb.*, to flower, to blossom [Ta. Ma. Ka. *pū* to blossom, Te. *pūcu*, Kui *pūpa* id.]
pūr-, *vb.*, to be completed
pūril (S.), *sb. pl.*, peacock's tail-feathers [Kol. K. *pūrage* tail of peacock]
pūri, *sb.*, insect called in Ha. *gundi*
rengot, *adj.*, *sb.*, much [from Drav. *per-* large; much, cf. *aygoṭ* etc.]
reñot, *adj.*, *sb.*, much
peṣeya, *sb.*, box
peṭṭi pl. *peṭkul*, *sb.*, beam; post [Kui *paṭi* beam]
peḍa, *sb.*, pigeon
peḍḍa (S.), *sb.*, female calf [Ka. *paḍḍe* maturity, fitness for breeding, Te. *paḍḍa* a female buffalo or cow fit for breeding, Go. *paḍḍa* a cow calf, Naik. *paḍḍa* heifer]
peṇḍa pl. *peṇḍel*, *sb.*, buttock
peṇḍeḍa, *sb.*, comb [cf. Go. A. *peṣeya* comb]
peṇḍru palkul (S.), *sb.*, back teeth
petk-, *vb.*, to pick up, to glean [Go. *pehkānā* to pick up, Kol. *petk-* id., Kui *peska*, pl. action form of *peḍga* to pick, Ma. *perukku*; see *peḍ-*]
peḍⁱ, **pett-**, *vb.*, to pick up; pick (flower); pick out, choose [Tu. *pejjuṇi*, *pejipini* to pick up, select, Go. *parrānā*, Go. A. *perana* to pick up, gather, Kur. *pesnā* id.]
peḍ-, **pett-**, *vb.*, to obtain [Ta. Ma. Ka. *peru* to obtain]
penac, *sb.*, jackfruit

pend pl. *kul, sb., pig [Ta. *pañri*, Ma. *panni*, Ka. *pandi*, Tu. *pañji*, Te. *pandi*, Go. *paddi*, Kui *paji* id.]

pend-, vb., to bury

penda, sb., shifting cultivation

pend muydur kūki, sb., kind of mushroom

pendva kūra, sb., heap of rubbish

penna (S.), sb., hood of serpent

peyya, sb., calf [Te. *peyya* calf, female calf, Go. *pañyā* calf]

per, adv., again

peru (S.), adj. *indeck*, much [Ta. *peru* big etc.]

peruk pl. *perkul*, sb., husked rice, Hi. *cāval* [Go. Tr. *paṛēk*, Go. A. *perēk*, cf. Kui *prāu* husked paddy]

pereda, sb., pigeon

pered pl. *ul, sb., river ['big river', Drav. *per*- 'big' + *ed* < *ēd*: Ta. *āru*, *yāru* river etc.; or cf. Kui *pihereju* river]

perkal pl. *perkacil* (S.), sb., tooth-stick

perkip-, perkit-, vb. cs., to knock down in ruins

perkela, sb., twigs used as tooth-brush

perng-, vb., to fall in ruins

perci, sb., axe [Ha. *pharsu*]

percengi (stem *perceγγ-*), sb., *Nyctanthes arborescens*

perel, sb., layer [Ha. *paraḥ*]

pel pl. *kul, sb., tooth [Ta. Ma. Ka. *pal*, Tu. *paru*, Te. *pallu*, Go. Kol. Naik. *pal*, Kui *palu*, *paḍu*, Kur. *pall*, Malt. *palu*]

pelac, pelaj pl. *kul, sb., village priest

pelac bandur (S. *p° pandur*), sb., spider

pelna, sb., triangular fishing net [Ha.]

pēṭa, sb., turban

pēni¹, sb., foam

pēni², sb., hood of serpent [Ha.]

pēni³ pl. *pēnul* (St. *pēn-*), sb., louse [Ta. *pēn*, Ma. Ka. *pēn*, Tu. *pēnu*, Te. *pēnu*, Kol. Naik. *pēn*, Kui *pēnu*, Kur. *pēn*]

pēp-, pēt-, vb., to appear, (sun) to arise [cf. Go. *pasitānā*, Go. A. *pesiyana* to come out, emerge]

pēpa, sb., mother's elder sister

pēpit, pēpit-, vb. cs., to cause to come out; to vomit

pēri, sb., foot ornament [Ha. *pāiri*]

pēru, sb., shoulder; side

pēl, sb., milk; female breast [Ta. Ma. Ka. *pāl*, Tu. *pēru*, Te. *pālu*, Go. Kol. *pāl*, Kui *pāḍu*, *pālu*, Brah. *pālḥ*]

pēla, sb., portion [cf. Ta. Ka. *pāl* portion etc.]

pēla pōkal, sb., time for milk, i.e. about 10 o'clock in the morning

pēla muṛi (S.), sb., snake called in Ha. *phutkel*

pokk-, vb., to speak, tell [root not preserved elsewhere, but derivations in Ta. *pukaṛ* to praise, extol, Ka. *pogaṛ*, Te. *pogaḍu* id.]

pokka, pokkai, sb., morning

pokkal, sb., day

pocid, sb., rind; husk; shell (of egg); pod; serpent's slough

pocca, sb., straw

pocca kūki, sb., kind of mushroom

poṭ pl. *kul, sb., clapping of hands; snapping of fingers

poṭ pl. *ul, sb., grain in embryonic stage

poṭka, sb., pimple

- poṭṭa**, *sb.*, belly [Ka. *poṭṭe*, Te. Kol. *poṭṭa* id.]
- pot**, *sb.*, upper part of back
- potta** (S.), *sb.*, large insect [Kol. Naik. *poṭṭe* large flying insect]
- potta**, *sb.*, sack [Ha. *pōta*]
- pottid**, *sb.*, twig
- pottel**, *sb.*, back; *adv.*, behind (see *poṭ*)
- potpa**, **poppa**, *sb.*, chisel [Go. *poḥpī* chisel; cf. Ta. *potu* to bore, Kuvi *poth'ṇai*, Kui *pospa* id.]
- podal** pl. *podacil*, *sb.*, wife's elder sister [Kol. *podal*, Naik. *poḍaḷ* mother-in-law, Go. *pōraḥ* wife's mother; cf. Kui *pōra* wife's elder sister]
- podī**, *sb.*, top; *adv.*, above [Kol. Naik. *pode*]
- podid** pl. *podinkul*, *sb.*, wife's elder brother [cf. Kui *poṭaḍ-cenju* father-in-law, Kuvi *poṭ-heleesi* id.]
- podu**, *sb.*, wash or distemper applied to walls
- poded**, *adv.*, up-stream
- podom**, *sb.*, palm
- poddu** (S.), *sb.*, thing, item [Te. *paddu* item]
- popur** (S.), *sb.*, rind, skin of fruit
- poyl** (S.), *sb.*, flour
- poyor**, *sb.*, foam [cf. Kol. *boṣkur* foam, Kol. K. *poṇeur*, Kur. *pokhā* id.]
- por**, **podil**, **poyl**, *sb.*, flour; husk dust
- pōra** **guḍi**, *sb.*, village rest house
- poral** pl. *er*, *sb.*, peon
- porip-**, **porit-**, *vb.*, to rear, foster [cf. Ta. *pura* to preserve, protect, cherish, Ka. *pore*, Te. *prōcu* id.]
- pore-**, *vb.*, to hit; to get
- porca**, *sb.*, lower earring
- poṛṭa** (m. sing. *poṛṭal*), *sb.*, orphan [Ha. *poṛṭa*]
- pormil**, **poṛmil**, *sb.*, rubbish
- porra** pl. *porrel*, *sb.*, bush, shrub
- poṛ-**, *vb.*, to read
- poṛkip-**, **poṛkit-**, *vb.*, to stir (liquid)
- poṛd-**, **boṛd-**, *vb.*, to crouch
- poṛp-**, **poṛt-**, *vb.*, to flow
- pol**, *sb.*, chaff [Ka. *poṣṣu* hollow-ness, unsubstantialness, Te. *poṣṣu* chaff, Kui *poḷgu* id.]
- polub** pl. *polbul*, *sb.*, village
- polka**, *adj.*, hollow, *sb.*, hollow-ness, unsubstantiality [see *poṭ*]
- polla**, *sb.*, noise; hissing of serpent
- pova** pl. *poṛel*, *sb.*, blister [cf. Ka. *boḷke* blister, Tu. *poḷke*, Kol. K. *poḷk*; Go. A. *poṇṇul* id.]
- pōka**, *sb.*, morning
- pōkaṭ** **pāri**, **pōkaṭi**, *sb.*, morning
- pōkal**, *sb.*, sun; year
- pōkub**, *sb.*, prodigal [cf. Ka. *pōka*, *pōkari* vagabond, prodigal, Te. *pōkiri* id.]
- pōt**, *sb.*, male of birds [Ta. Ma. *pōṭṭu* male of animals, Te. Kuvi *pōṭṭu*, Kol. *pōt*, Naik. *pōṭṭ* id.]
- pōta** (S.), *sb.*, sandbank (man *pōta*)
- pōtip-**, **pōtit-**, *vb. cs.*, to cause to get wet
- pōd-**, *vb.*, to get wet; to swell (through damp)
- pōnal**, *sb.*, green pigeon [Go. *pōnaḥ* id.]
- pōb-**, *vb.*, to fit, to be suitable
- pōy-** (S.), to get wet
- pōr-¹**, *vb.*, to snore
- pōr-²**, *vb.*, to hatch eggs (hen) [Brah. *pōrring* to hatch eggs; Tu. *pāra*, brooding, sitting on eggs]
- pōri**, *sb.*, honeycomb [Ha.]

- pōr-**, *vb.*, to split, cleave
pōl-, *vb.*, to finish, complete
pōlor, *sb.*, *dhāman* snake
bakka¹, *sb.*, cake
bakka², *sb.*, 'pipal' tree
bakkal, *sb.*, golden oricle
bakri kokri, *adj.*, crooked
bakral, *adj.*, bow-legged [Ha. *bakra*]
backa kel, *sb.*, stone slab for sitting on
baṭṭi (st. *baṭṭi-*), *sb.*, bare (ground) [cf. Ka. *baṭṭa* bare]
baṭṭel, *adv.*, outside
baḍil, *sb.*, betrothal
baḍra (S.), *sb.*, *Ougeinia dalbergioides*
baḍa¹ (S.), *sb.*, short knife carried by Gonds
baḍa², **baḍaṭ** (S.), *adj.*, tailless [Ha. *baḍa*]
baḍva, *sb.*, brass vessel
badk- (S.), *vb.*, to live [Ka. *baḍunku*, *baduku*, Te. *bratuku* to live]
bama kurḍa, *sb.*, *Amorphophallus paniculatus*
bamur, *sb.*, *Acacia arabica* [Ha. *bambur*]
bayal, f. **bayaṭ**, *sb.*, lunatic [Ha. *bāihā*]
bayragi, *sb.*, religious mendicant
baraka (S.), *sb.*, rheum of eye
barey, *sb.*, rope
baṣav pl. **baṣal**, **baṣacil**, *sb.*, bullock
baṣiya, *sb.*, stick [Ka. *baḍige* stick, staff, Te. *baḍiya*, Kuvi *baḍga* id.]
baṣey, *sb.*, carpenter
baṣḍa pl. **baṣḍel**, *sb.*, bamboo door
bāk¹, **bākar**, *sb.*, gum of tree [cf. Ka. *baṅke* gum, Te. *baṅka*, Kol. K. *baṅka*, Naik. *bakka* id.]
bāk², *sb.*, loan, b° *endr-*, to borrow
bākra, *sb.*, room [Ha. *bākhra*]
bāg, *sb.*, part portion
bāg-, *vb.*, (village) to be deserted
bāc-, *vb. intr.*, to save
bāca, **bāca bital**, *sb.*, sister's son [Ha. *bhācā*]
bācal, *sb.*, daughter's husband
bāci, *sb.*, son's wife
bāṭ, *sb.*, 'maidan'
bāṭa¹, *sb.*, share [Ha. *bāṭa*]
bāṭa², *sb.*, armlet [Ha. *bāḥḍa*]
bāti, *sb.*, wick
bādom, *sb.*, the month *bhadra*
bādor, *sb.*, sky
bāna, *sb.*, spot
bāni, *sb.*, sort, kind [Ha. *bāni*]
bāpar, *sb.*, epilepsy [Ha. *bāphur*]
bābu, *sb.*, gentleman, sir
bām pl. °ul, *sb.*, snake [Ta. Ma. *pāmpu*, Ka. *pāvu*, Te. *pāmu*, Kol. *pām* id.]
bāy, *sb.*, mother's mother; term of respectful address to woman
bāra, num., twelve
bāri, *sb.*, upper ear-ring [Ha. *bāri*]
bāla¹, *sb.*, spear [Ha. *bhālā*]
bāla (S.), *sb.*, spider
bāv, *sb.*, price
bāvki, *sb.*, wild cat [Ka. *bāvuga* tom cat, Kui *bāoli* wild cat]
bikri, *sb.*, sale
bicayp-, **bicayt-**, *vb.*, to rest
bicarp-, **bicart-**, *vb.*, to recognize
bija mevri, *sb.*, mongoose
biṭṭa (S.), *sb.*, blunt wooden arrow
biḍrul, S. **biḍul**, *sb.*, pl., fried rice
biḍur kūki, *sb.*, kind of mushroom
bitta pl. **bittel**, *sb.*, span, *bittek*, one span
biṭi, *sb.*, (brick) wall
biman vil (S.), rainbow
bimca, **bimcen vil**, *sb.*, rainbow
biṛue (S.), *sb.*, moss

- birub**, *sb.*, scum or film which forms on the surface of 'pēj'
bir̥k-, *vb.*, to be startled
birj- (S.), *vb.*, to be slippery
biley, *sb.*, cat
bilj-, *vb.*, to fall on the back
bilja, *adv.*, lying on the back
biljip-, **biljit-**, *vb. cs.*, to make to fall on the back
bij-, *vb.*, to melt
bltram, *adv.*, inside
blr-, *vb.*, to dissolve
bira, *sb.*, Luffa [Ta. *pīr*, *pīr̥kku* Luffa acutangula, Ma. *pīra*, Ka. *hīre*, Tu. *pīrē*, Te. Kol. *bīra* id.]
bir̥-, *vb.*, come together, join
bl̥a, *sb.*, betel leaf
bila, *sb.*, halter
bukka, *sb.*, cheek [Ta. *bukka* hollow of mouth, *bugga* cheek, Ka. *buggi*, Kuvi *bugga* id.; cf. Te. *pukkili* inside of the cheek, Kol. Naik. *pukli* cheek, Kui *bakāli* fat-faced with cheeks puffed out, *pūkul* round faced, plump]
burkip-, **burkit-** (S.), *vb.*, (bullock) to bellow
bucci, *sb.*, small pot [Ha. *būcī*]
bujom, *sb.*, upper arm, shoulder; cow's hump
buḍḍa, *sb.*, genitals [Ka. *buḍḍe* a swollen testicle, Te. *buḍḍa* id., Kol. *buḍḍe* genitals]
budvar ciric, *sb.*, Wednesday
bupra, *sb.*, elbow
bumkal, *sb.*, a fight, brawl
buronḍi, *sb.*, large kind of biting insect
burka, *sb.*, gourd [Go. *purka*, Kol. Naik. *burra* id.; cf. Ka. *buṛaḍe* etc. id.]
burj-, *vb.*, to go mouldy
burja, *sb.*, mould
burḍa, *sb.*, rubbish heap
burḍayp-, **burḍayt-**, *vb.*, to cover up
burda (S.), *sb.*, mud [Ka. *burude*, Te. *burada* mud, mire]
burr-, *vb.*, to kiss [Go. *burrānā* to kiss]
burri, *sb.*, bamboo spoon, ladle
burru (S.), *sb.*, kiss
burl-, *vb. intr.*, to scatter
bulk-, *vb.*, to get lost; forget [Ha. *bhulk-*]
bulka, *sb.*, knot of tree
bulkayp-, **bulkayt-**, *vb.*, to lose, forget
buca, *sb.*, chaff [Ha. *bhūsa*]
buj-, *vb.*, to enjoy
būḍul, *sb. pl.*, hair, feathers, down [cf. Ma. *pūḍa* wool, fine hair, down]
būti, *sb.*, wages [Ha. *bhūti*]
būru (S.), *sb.*, silk cotton tree [Ka. *būruḡa*, Te. *būraga*, *būruḡa* id.]
būr-, *vb.*, to sink
būṛa, *n. sing.* **būṛaṭ**, *adj.*, old
būla, *sb.*, bone [Go. D. *būlā* id.]
be, emphatic particle
bekkor (S.), *sb.*, kind of tree
benḍa, *sb.*, frog
benḍi, *sb.*, *Hibiscus esculentus* [Ha. *bh°*]
beranka (S.), *sb.*, goose
berek, *sb.*, year (used with num. from 6 up)
berkec, *adj.*, hard [Ha. *barkas*]
berguṭṭa mīn, *sb.*, kind of fish [ber- big + *guṭṭa* pool]
berto, *adj.*, big [Ta. Ma. *peru* big etc.]
berto vanda, *sb.*, index finger
berpela, *adv.*, forcibly [Ha. *bar-pēla*]
bela key (S.), *sb.*, palm
bele, emphatic particle; indeed, also
bella, *sb.*, spleen

- bēf-, vb.,** to meet, find
bēmar, sb., illness
bēl, sb., 'bel', Aegle marmelos
bokka, sb., (big) intestine, large stomach of ruminants
bokra, sb., he-goat
bog pl. boggu, sb., charcoal [Te. *boggu*, Kol. K. *bogg* charcoal].
bogum pl. bogmul (S.), sb. charcoal
bocca, sb., eye-brow (*bomma* *bocca*) [Ka. *boccu* wool, fine hair, down]
boṭ, sb., drop [Te. *boṭṭu* drop, Kol. *boṭṭa* id.]
boṭṭi (S.), sb., dwarf
boḍ, sb., navel [Te. *boḍḍu* navel; cf. Kur. *buṭṭi* id.]
boḍorka pl. boḍorkel, sb., bubble
boḍḍa (S.), sb., edible fungus found on Sal tree
boḍḍi, sb., kind of fish, Ha. *koṭri*
boḍra pl. boḍrel, sb., bubble
botṭa, sb., hole [Te. *botṭa* hole; cf. Ma. *poṭṭu* etc.]
bodel, sb., Flame of the forest, *Butea frondosa*
boḍgid, sb., short loin cloth, Ha. *kōpnī*
bobna, bobnaṭ (nt. sing.), adj., blunt
bobral, adj., toothless
bomma, sb., eye [Kol. *bomma* eyeball]
bor-, vb., to make up loss [Ha. *bhar-*]
boreyayp-, boreyayt-, vb., to reassure
bork-, vb. (blister) to form
borli, sb., scrub jungle
boṛ, sb., banyan [Ha. *bar*]
boṛka pl. *kul, sb., cook
boṛd-, poṛd-, vb., to crouch
bol, sb., joint of bamboo, knuckle (*icandet boll*), knot
bōja, sb., load
bōdra, sb., scrub jungle, Ha. *cēṇṇa*
bōyid pl. bōyil, sb., Muria [Te. *bōya*, *bōyādu* savage, barbarian, forest dweller, *bōyi* palanquin-bearer, *bōyḍḍu* man of cow keepers or shepherds caste]
bōṛa, sb., dove [Kol. K. *bōri* dove]
bōṛi, sb., small coin
makka (S.), sb., buttock [Te. *makka* either side of the part of the body above the hip]
makra, sb., spider
mangalvar ciric, sb., Tuesday
mac-, vb., to rub head with earth [Brah. *maching* to wash the head]
māḥil, manḥil, mañil, sb., peacock [Ta. *mañṇai*, *mayil* peacock, Ma. *mayil*, Tu. *mairu* id.]
mañ, mañ, sb., mist [Ta. *mañcu* dew, mist, Ma. *mañṇu*, Ka. *mañju*, Te. *mancu*, Kol. K. *manc*, Kuvi *manṇu* id.]
mañja, sb., man
mañja mañj, mañjā mal, sb., midnight
mañji purti, sb., middle world, earth (as opposed to the heaven and the under-world)
mañṇa (S.), sb., man
maṭṭa pl. maṭṭel (S.), sb., toe-ring [Te. *maṭṭiya*, *maṭṭe*, *mette* toe-ring, Naik. *maṭṭe* id.]
maṭṭi, adv., at the moment of (*cenī maṭṭi* tapped)
maḍtel pl. maḍtecil, sb., knee [cf. Ka. Tu. *maṇḍi* knee, Kui *menda* id.]
maḍ-, maṭṭ-, vb., to sleep [Kol. *maḍi* id.; cf. Ka. *maḍi* to die]
maḍi pl. maḍil, sb., large axe for splitting wood [Ta. Ma. *maṛu* axe, Tu. *maḍu*, Go. *mars* id.]

maḍi kuḍiel, *sb.*, kneeling position
maḍkip-, **maḍkit-**, *vb. tr.*, to fold ; to roll up [Ta. *maṭanku* to be folded, *maṭakku* to fold, Ma. *Maṭanū*, *maṭakku*, Ka. *maḍisu* etc., Tu. *maḍipuni*, Te. *maḍāgu* to be folded, *maḍāu* to fold]
mandayp-, **mandayt-**, *vb.*, to put [Ha. *mand-*]
maṇḍl-, *vb.*, to hover [Ha. *maṇḍr-*]
maṭvar pl. **kuḷ*, *sb.* drunkard
maḍi- (S.), *vb.*, to fade
man, *sb.*, sand [Ta. Na. Ka. *maṇ* earth, snail, *maṇal* gravel, Te. *manu* earth, soil]
manayp-, **manayt-**, *vb.*, to persuade
manom, *sb.*, cultivated field in jungle or upland [Te. *man-nen* highland, upland]
manda, *sb.*, herd, flock ; company, association [Ka. *mande* flock, herd, Te. *manda* id.]
mandamāla (S.), kind of root
mama, *sb.*, milk (children's word)
maya, *sb.*, love [Ha. *māya*]
mayal ṭunda (S.), *sb.*, kind of creeper, Ha. *amabēl*
mayid pl. *mayil*, *sb.*, husband
mayil kel, *sb.*, whetstone
mayur, *sb.*, duckweed [cf. Ta. *mai* blackness, dirt, Ka. Te. *masi* dirt, impurity]
maykip-, **maykit-** (S.), *vb.*, to rub
mayter, *sb.*, sweeper
mayp-, **mayt-**, *vb.*, to sharpen [cf. Ka. *mas* to rub, grind, sharpen, Tu. *masipuni* to whet, sharpen, Kol. Naik. *may*, Go. *masitānā*, Go. A. *mesipana* id.]
mar¹ (S.), *sb.*, banyan [Te. Kol. K. *marri* id.]

mar², *sb.*, kind of tree, Ha. *maygi*
mari, *adv.*, again [Te. *mari*, *mari*, Naik. *mari* id.]
markaḍa, *adv.*, in the way
markip-, **markit-** (S.), *vb.*, to chew the cud
marji, *sb.*, shame
mardayp-, **mardayt-**, *vb.*, to rub
mar netta, *sb.*, kind of animal, Ha. *molova māsa*
marnong pl. **ul* (S.), *sb.*, ribs
marp-, **mart-**, *vb.*, to lighten (*vāni marupmo*) [Te. *meraya* to shine, *merapu* glitter ; lightning, Kuvi *merpu* lightning *merh'* to lighten, Kol. Naik. *merp-* to lighten]
maryok piraḍ, *adv.*, year before last
maray, **maṇḍay**, *sb.*, annual religious festival [Ha. *maṇḍay*]
malagg pl. **ul*, *sb.*, forest
malk- (S.), *vb.*, (light) to flash
malgur, *sb.*, cloud [cf. Kol. *moggar*]
māg, *sb.*, the month *Māgha*
māj-, *vb.*, to rub
māji, *sb.*, head man
mājl, **mājal** (n.), **mājaṭ** (n.), *adj.*, black
māḍ-, *vb.*, to assemble [Ha. *maṇḍ-*]
māḍa¹, *sb.*, cemetery (*cāṇḍul māḍa*)
māḍa², *sb.*, weed ; stalk
māṇḍi porra, *sb.*, *Mimosa pudica*
māta, *sb.*, small-pox [Ha. *māta*]
māda, *sb.*, stomach abscess
mān-, *vb.*, to obey
mānter, *adv.*, but [Ha. *māntar*]
māma, *sb.*, mother's brother ; wife's father
māma bital, mother's brother
māmi, *sb.*, mother's brother's wife

mây-, *vô.*, to get lost, disappear
[Ta. Ma. Ka. *mây* to hide,
vanish, disappear]

mâyond bâm, *sb.*, python [Ta.
mâcunam python, Go. *māsul*
id.]

mâydi, *sb.*, kind of grass

mâydi kûki, *sb.*, kind of mushroom

mâypip-, *mâypit-,* *vô.*, to lose

mâr- (S.), *vô.*, to pull faces

mârlong pl. *°ul,* *sb.*, rib

mâl pl. *mâcil,* *sb.*, daughter;
girl [a contracted form; cf.
Ta. *maka* etc.]

mâl, *sb.*, property

mâli, *sb.*, gardener

mâva, *sb.*, harrow

miṭaka (S.), *sb.*, grasshopper
[Ka. *midice*, *midite* grass-
hopper, Te. *miduta*, Tu. *monṣe*,
Kol. *mitte* id.; cf. Skt. *maṭaci*]

miṭkip-, *miṭkit-* (S.), *vô.*, to flick

miṭṭ-, *vô.*, to flick with finger [Ta.
Ma. *miṭṭu* to tap, fillip, Ma.
midikka id., Ka. *miḍi*, *miṭu*,
Te. *miṭu* id.]

miḍ-, *miṭṭ-,* *vô.*, to cease

miḍkip-, *miḍkit-* (S.), *vô.*, to
blink the eyes

miṇḍeub pl. *°ul,* *sb.*, fishing hook
[Go. *mahchum* fish-hook]

minnal, *sb.*, spark [Ta. *minṇu* to
flash, glitter, *minṇal* glitter-
ing; lightening, *minṇini* fire-
fly, Ma. *minnuka* to flash,
shine, Ka. *mincu*, *minugu*, etc.
to flash, glitter, Te. *minuku*
flash, ray of light]

mirk- (S.), *vô.*, rice grains to
develop

mirp-, *miṭ-* (S.), *vô.*, to shout
back when called

milkip-, *milkit-,* *vô. cs.*, to over-
turn

milng-, *vô. intr.*, to be over-

turned [Kui *mlinga* to be
turned over, *mliṭka* to turn
over, turn upside down; cf.
(with different suffix) Ta.
miṣir turn over, be upset]

mi-, *miñ-,* *vô.*, to bathe [Ka. *mī*
to bathe, Tu. *mipini*, Go.
miḥiṇḍ to wash somebody
else's body, Kui *mīva* to bathe
oneself, *mīspa* to bathe an-
other]

mic-, *vô.*, to join with

mīdi pl. *°l,* *sb.*, black gram,
Phascolus radiatus [cf. Te.
minumu black gram]

mīni pl. *mīnul* (st. *mīn-*), *sb.*,
fish [Ta. Ma. Ka. *mīn*, Te.
mīnu, Go. *mīn*, Kui *mīnu* fish;
cf. Skt. *mīna* (lw. < Dr.)]

mīri, *sb.*, pepper

mukiyal, *sb.*, headman

muṅga, *sb.*, *Moringa pterygo-*
sperma

muṅgram pl. *°ul* (S.), *sb.*, nose-
ring [Te. *muṅgara* a nose-ring]

muc (S.), *sb.*, a kind of grass

mucic, *sb.*, 3 days

mucur (S.), *sb.*, *Dillenia aurea*

muccer, *sb.*, 3 pairs of bullocks

muck-, *vô.*, to smile

mucca, *sb.*, covering of the snail's
shell

muñir, *sb.*, eaves [Te. *muñjuru*
eaves]

muñeḍ dinom, m° *dina,* *sb.*,
rainy season [Te. *musuru* a
constant or continuous rain]

muñjur, *sb.*, mucus of nose [cf.
Kui *mūsi*, Kur. *muesō* id.]

muṭus, *sb.*, lower back

muṭka, *sb.*, blow with fist [Ha.
muṭka]

muṭṭ-, *vô.*, to hammer [Ta. Ma.
muṭṭu to batter, hit against,
Ka. Te. *moṭṭu* id.]

muṭṭi, *sb.*, handle; handful;
muṭṭek, one handful

muṣṭa, *sb.*, hammer [Ha. *muṣṭhla*]

muḍ-, *vb.*, to stoop, bend; to bow [cf. Ta. *muṣaṅku* to bend, Ka. *muḍuku* id.; Te. *muḍuta* a fold, Go. *muḍi* id.]

muḍip-, **muḍit-**, *vb.*, *cs.*, to make to stoop or bend

muḍukud, *sb.*, back of anything [cf. Ta. Ma. *mutuku*, Go. *muṣṭhul* back]

muṇḍa, *sb.*, tank [Ha.]

muṇḍi, *adj.*, short

mutta, *sb.*

muttak pl. **er*, *sb.*, old man [cf. Ta. Ma. *mutu* old, Ka. *mudu*, *muttu*, Tu. Te. *mutti* id., Te. *mutta* an old person, Brah. *mutkun* old]

muna vanda, *sb.*, forefinger

mundi, *adv.*, in front [cf. Ta. Ma. Ka. *mun* in front, before, Ka. Te. *mundu* the front etc.]

mundel, *adv.*, in front before

mund kekol, *sb.*, front part of the ear

munni, *adv.*, before [cf. Ta. *muṇ* etc.]

munnited, *sb.*, first, the one in front

mupoṣ, *adv.*, three times

muppōkal, *sb.*, three years

muy, *num.*, three years

muy pl. **kuḷ*, *sb.*, monkey [Ta. *muṇu* black-faced monkey, Ka. *musu*, Tu. *mujju*, Go. *mūnj*, Kol. Naik. *muy*, Kui *māsu*, Kuvī *māhu* id.]

muy-, *vb.*, to cover oneself [Ta. *muccu*, *mūy* to cover, Ka. *muccu*, Tu. *muccuni*, Te. *māyu*, Naik. *muy*, Go. *muco*-id., Kur. *muccā* to close, shut (a door)]

muyal, *num.*, three (fem.), three women

muydur, *sb.*, lip, snout of pig [cf. Ka. *musudu* snout, muzzle, Kui *mudra*, *munduri* id.]

muypip-, **muypit-**, *vb.* *cs.*, to cover

mur-, *vb.*, to growl (tiger), to hoot (owl) [cf. Tu. *mural* to make a sound, Ka. *more*, Te. *morayu* etc.]

mur, **muru**, *sb.*, dirt [Te. *muriki* dirt, filth, Kol. K. *murr* id.]

mura, **muraṣ**, *adj.*, rotten [cf. Te. *muṛugu* to become putrid, rotten]

mura kurḍa, *sb.*, radish

murit, *sb.*, form, image

muriayp-, **muriayt-**, *vb.*, to begin

murip-, **murit-**, *vb.*, to snore

murum, *sb.*, gravel; pimple [Ha. *murum* gravel]

murond-, *vb.*, to be hungry

murg-, *vb.*, to be bent [cf. Ta. *muri* to bend; *sb.* a bend]

murgal, *sb.*, hunchback

murtal pl. *murtacil*, *sb.*, old woman [Kol. *murtal*, Naik. *murtal*, Go. D. *murtar*]

murda, **muṛḍa**, *sb.*, corpse

murdel el, *sb.*, kind of rat called in Ha. *ghus māsa*

murmura er-, *vb.*, to be sad, upset

murraṣ, *adj.*, rotten

muṛ-, *vb.* *intr.*, to ripen after being plucked [Ma. *muṣukka* to grow ripe, mature, Go. *muṣūnā*, to ripen, grow old]

muṣkip-, **muṣkit-**, *vb.* *cs.*, to ripen off

muṣkub, *sb.*, sweat

muṣtip-, **muṣtit-**, *vb.* *cs.*, to cause to lie flat on the face; to turn upside down

muṣḍ-, *vb.*, to lie flat on the face
muṣḍil, *adv.*, prone

mulka būla, sb., backbone [Kol. K. *mulke* waist, Brah. *mukh* waist, loins]

mulg- (S. *muli-*), vb., to dive, to be immersed [Ta. Ma. *muruku* to be immersed, Ka. *munugu*, *murugu*, Tu. *murkuni*, Te. *munugu*, Go. *murungānā*, Kol. Naik. *mung-*, Kui *munja*, Kur. *mukhnā* id.]

mulnga (S.), sb., horse radish tree [Ta. *murunkai*, Ma. *mur-inna*, Te. *munaga* id.; cf. Skt. *murungī*]

mulbūla, sb., backbone [Te. *mola* waist]

muvāḍ pl. *muvācīl*, sb., nose [Naik. *mungar*, Kol. *mungaḍ*; cf. Ta. Ma. *mūktu*, Ka. *mūgu*, Te. *mukku* nose]

mūn-, vb., to sniff; to smell [Ka. *mūsu* to smell, sniff, Go. *muskānā*, Kui *mūnja* id.]

mūnk- (S.), vb., to smell; to sniff

mūṭa¹, sb., brim [Ha. *mūṭa*]

mūṭa², sb., leaf basket for storing *dhān* [Te. *mūṭai* sack, bundle; receptacle for storing grain, *muffai* bundle, Ka. *mūṭe*, Te. *mūṭa* bundle, pack, Ka. *mūḍe* straw bundle containing grain]

mūṭi (S.), sb., Nux vomica [Ka. *muṭṭi* Strychnos nux vomica, Te. *muṭṭi*, *musiḍi* id.]

mūḍa, sb., bamboo fish basket

mūḍa, sb., hare [Ta. Ma. *muyal* hare, Ka. *mola*, Tu. *mugery*, Go. *molāl*, Kol. *mūṭe*, Kui *mṛāḍu*, Kur. *mūṭā*, Brah. *murū* id.]

mūni, sb., tip, point [cf. Ta. *mugai*, Ma. *muna*, Ka. *mone*, Te. *muni*, *mone* tip, point]

mūndu, **mūnduk**, **mūḍu**, **mūḍuk**,

num., three [Ta. *mūṇru*, Ka. *mūru*, Te. *mūḍu*, etc.]

mūra (S.), sb., cubit [Te. Kol. *mūra* cubit; Kui *miru*, *mriu* id.; Ta. *muram*, Ka. *moṛa*; Tu. *morangē* id.]

mūla (S.), sb., corner [Ta. *mūlai* corner, angle, Ma. *mūla*, Ka. *mūle*, Te. Kol. *mūla* id.]

mūva pl. *mūvel*, sb., dancing bell [Te. *murva*, *mūva*, *mūga*, Kol. Naik. *mūgge* id.]

mūvir, num., three (m.), three men

meng-, vb., to forget [Go. *maren-gānā* to forget, Kui *mṛānga* to be lost; cf. Ta. *maṛa* to forget, etc.]

meḍl-, vb., to hover (see *mandi-*)

mett-, vb., to smear [Ta. Ma. Ka. Tu. Te. *mettu* to smear, plaster, Kol. Naik. *mett-* id.]

mettaḍ, sb., arrow with blunt head for killing small birds

meḍ-, vb., to flash (tiger's eye etc.)

mēdi, sb., mango [cf. Ta. Ma. Ka. *mā* mango, Te. *mā-* (*miḍi*), Go. *marka*, Kui *maha*; phonetic details not clear]

mēdi koyla, sb., kind of grain

medek, sb., brain [cf. Ka. *miḍul* brain, Te. *medaḍu*, Go. *maddur* (Go. A. *medur*), Kol. *mitik* (Kol. K. *mitk*), Kur. *meddo*, *neddo*, Malt. *medo* id.]

men-, **mend-** (*mēd-*), **mett-**, vb., to be, to stay [Ta. *manṇu* remain, stay, Te. *manu* live, exist, Go. *mandāna* to remain, Kui *manba* to be, exist]

mendir, **mēdir**, sb., kind of bee [Kol. K. *mendare*, Naik. *mendhar*, *mendhare* id.]

meykip-, **meykit-**, vb., to rub

meyna, sb., bird known as *mayna*

mer¹-, *v.*, to rub (oneself)
mer²-, *v.*, to learn
meram, *sb.*, grass, grass-land;
 open forest [cf. Go. A. *marma*
 rough vegetation burnt when
 land is cleared]
meri pl. *merkul* (st. *mer*-), *sb.*,
 tree [Ta. Ma. *maram* tree, Ka.
 Tu. *mara*, Te. *mānu*, *mrdku*,
mānu, *māku* id., Go. *marā*
 (Go. A. *mara*), Kol. Naik. *māk*,
 Kui *mrahnū*, Kur. *mann* id.]
meriya (S.), *sb.*, grandchild
meruṅ(g) pl. *meryguḷ*, *sb.*, rib of
 leaf
merud pl. *merdul*, *sb.*, medicine,
 remedy [Ta. *maruntu* medi-
 cine, Ma. *marunnu*, Ka. *mardu*,
maddu, Tu. *mardu*, Te. *mandu*,
 Kol. Naik. *mand*, Go. A. *mat*,
 Kur. *mandar* id.]
merkubi pl. *merkubul* (st. *mer-*
kub), *sb.*, cucumber [Go. *wē-*
kum cucumber]
mercip¹, *mercit*-, *v.* *cs.* of *mer*-²,
 to teach
mercip², *mercit*- (S.), *v.* *cs.* of
mer-¹, to rub another with
 hand
merdengi (st. *merdegg*-), *sb.*,
Terminalia tormentosa [Ta.
marutu, *marutam*, *Terminalia*
arjuna, Ma. *marutu*, Ka. *matti*
Terminalia tormentosa, Te.
maddi, Go. *marḷ*, Kol. K. Naik.
madgi, Kui *mardi* id.]
merpip-, *merpit*-, *v.*, to rub
merva, *sb.*, grandchild [Kol.
 Naik. *marge* grandchild]
melu, *sb.*, section of ploughed
 land, Ha. *mōpa*
melk-, *v.*, to lighten
mell-, *v.*, to return [Go. *mallāna*
 to return; cf. Te. *maḷalu*,
maḷḷu id.]

mēkip-, **mēkit**- (NE.) *v.* *cs.* of
mēy-, to make to graze
mēca, *sb.*, resin, gum
mēcu (S.) (st. *mēc*-), *sb.*, gum
mēḍa, *sb.*, sheep
mēn pl. *ul*, *sb.*, body; *mēn er*-,
 to become fat or stout, *mēnū*
men-, to be pregnant [Ta. Ma.
mēgi body, Te. *mēnu*, Kol.
 Naik. *mēn*, Go. *mēndur*, Kur.
mēd]
mēndir, **mēdir**, *sb.*, dew
mēpip-, **mēpit**- (NW.), *v.* *cs.* of
mēy-, to make cattle to graze
mēy-, *v.*, to graze [Ta. Ma. *mēy*-
 to graze, Ka. *mē*-, *mēyu*, Tu.
mēpini, Te. *mēyu*, *cs.* *mēpu*,
 Go. *mētānā*, Kol. K. *mēy*-, *cs.*
mēp-, Naik. *mīy*-, *cs.* *mīp*-,
 Kur. *mennā* id.]
mēya (S.), *sb.*, female goat
mēypip-, **mēypit**- (S.), *v.* *cs.*, to
 make to graze
mēṛ ole (S.), *sb.*, big bungalow
 [Te. *mēḷa* house of two or
 more storeys]
mēl, *sb.*, liquor
mēla, *adj.*, empty [Ha. *mēu*]
mēlay, *adv.*, in vain
mēva, *sb.*, female goat [Ka. *mēke*
 she-goat, Te. *mēka* goat, Kol.
 Naik. *mēke* id.; cf. Skt. *mēka*-
 goat (lw.)]
mokom, *sb.*, face [Ta. Ma. *mu-*
kam, Ka. *moga*, Te. *mogamu*;
 Skt. *mukha*-]
mokk-, *v.*, to bark [cf. Te.
mogugu to bark, Go. *mokchānā*,
 Kui *muska*, Kui *mukh'na* id.]
moff-, *v.*, to kiss [cf. Ka. *muttu*,
muddu a kiss, Te. *muddu* id.]
moffi, *sb.*, log; bean [cf. Ma.
muttan log of wood]
moṭra, *sb.*, bundle
model, *sb.*, base; trunk of tree,
model key, wrist [Ta. Ma.

- mutal*, beginning; base, bottom; trunk of tree, Ka. Te. *modalu* id., Naik. *modhal* trunk of tree]
- mona* (S.), *sb.*, tip, point [Ka. *mone*, Te. *mona*]
- mora*, *sb.*, debt
- mork-*, *vb.*, to salute respectfully [Ka. *morgu*, *mokku* to bow, Te. *mokku* to greet respectfully, Naik. *mokk-* to bow down in reverence]
- molla*, *sb.*, price
- mōca*, *sb.*, crocodile [cf. Ta. *mutalai*, Ma. *mutala*, Ka. *mo-saḷe*, Tu. *mudalē*, Te. *mosali*]
- mōri*, *sb.*, leaf pipe
- mōv-*, *vb.*, to knead (flour)
- ran ban*, *sb.*, disorder
- rampa* (S.), *sb.*, mattock
- rāca*, *sb.*, quarter of a village
- rāṭa* pl. *rāṭel*, *sb.*, kind of small grain
- rāḍi*, *sb.*, widow
- rān*, *sb.*, forest [Ha. *rān*]
- rāba*, *sb.*, cooked vegetable
- rāv*, *sb.*, evil spirits of mountain [Ha. *rāv*]
- ricayp-*, *ricayt-*, *vb. cs.*, to make angry
- rimma*, *sb.*, lime, lemon
- ric*, *sb.*, anger [Ha. *ris*]
- ruṅgal* (S.), *sb.*, sling
- ruṇḍayp-*, *ruṇḍayt-*, *vb.*, to go round visiting [Ha. *ruṇḍ-*]
- rupeya* pl. *rupeyel*, *sb.*, rupee
- rūji*, *sb.*, weeping
- rūp*, *sb.*, silver
- rekka* (S.), *sb.*, wing [lw. < Te. *rekka* id.]
- rekṭa*, *sb.*, line [Ha.]
- reg rega*, *adj.*, red
- remṭal*, *adj.*, short of stature
- reyt*, *sb.*, peasantry
- rēga*, *sb.*, Zizyphus jujuba [Te. *rēgu* Zizyphus jujuba, Go. *rēnga*, Kol. K. *rēnga* id.]
- rēḍa*, *sb.*, shrimp [cf. Kuvī *rēja* shrimp]
- rojje*, *adv.*, always
- robi*, *sb.*, cholera
- rōṭ*, *adj.*, thick, fat, stout
- rōn*, *sb.*, weeping
- lakimvar ciric*, *sb.*, Thursday
- laman*, *sb.*, one belonging to the Banjara tribe
- lamṭi*, *sb.*, halter [Ha.]
- lay*, *emph. pt.* added to verbal adverbs
- laṛey*, *sb.*, fight, battle
- lāḷ*, *sb.*, shamo
- lāṭi*, *adj.*, tall; long [Go D. *lāṭi*]
- lāḍi*, *sb.*, the month of *Jyaiṣṭha*
- lāpi*, *adj.*, far
- lāyci*, *sb.*, cardamom
- lāl bām*, *sb.*, rainbow
- lāv*, *sb.*, strength [Go. D. *lāv*]
- likliki*, *adv.*, onomat. of hearty laughter
- liṭi*, *sb.*, soap nut tree
- liṭi*, *sb.*, kind of small bird
- lim*, *sb.*, Azadirachta indica
- lullu*, *sb.*, young animal [Ha.]
- legṭ-*, *vb.*, to rub
- leṭṭa*, *adj.*, with ears cropped
- lebṛi* (S.), *sb.*, lip
- lēṛi*, *sb.*, heel [Ha.]
- lokarli*, *sb.*, fox
- londa*, *sb.*, calf muscle
- lōṛa* (kel), *sb.*, stone for pounding
- lōva*, *sb.*, iron
- vakp-*, *vakt-*, *vb. intr.*, to boil [cf. Go. *vaḥachāna* to boil]
- vakpip-*, *vakpit-*, *vb. tr.*, to boil
- vang-*, *vb.*, to be bent [Ta. *vāṅku* to bend; Te. *vāṅgu*, Kuvī *vang-*, Naik. *vang-* id.]
- vangip-*, *vangit-*, *vb. tr.*, to bend
- vaṇa kōla* (S.), *sb.*, snake called in Ha. *supli*
- vaṇal*, f. *vaṇaṭ*, *sb.*, barren [Ka.

- bañjaru* waste land, *banje* barren, Tu. *banjara* sterile, barren, *banjè* a barren woman, Te. *vanja*, Kol. *vānzūfi*, Naik. *vānjoŋi*, Kui *vanji* barren, sterile, *vanjuri* a barren woman; cf. Skt. *vandhyā*, Pk. *vañjhā*]
- vaŋa*, *adj.*, unmarried
- vaŋt-*, *vb.*, to lift one end, to prize open
- vaŋta*, *sb.*, kind of trap, Ha. *appa*
- vaŋde*, *sb.*, kind of magician called in Ha. *ōde*
- vat* pl. **kul*, *sb.*, finger ring
- vatgel* (S.), *sb.*, calf of leg
- vadek*, *adv.*, at the time of
- vangel* pl. *rangecil*, *sb.*, calf of leg [cf. Ma. *vayya* calf of leg]
- vanda* pl. *vandel*, *sb.*, finger [Kol. Naik. *vende* finger; cf. Go. *warenj*, *wirinj*, Kui *vanju*, Kuvi *vansu*; Ta. *viral*, Ka. *beral*, Te. *vṛṇu*]
- vaysāk*, *sb.*, the month *vaiśākha*
- vare-*, *vb.*, to scratch
- vali*, *valli*, *sb.*, wind, air [Ta. *vaŋi* wind, Go. *vaŋi*, Kui *vilu*, *vliu* id.]
- valip-*, *vallit-*, *vb.*, to expel, drive away [cf. Te. *velucu* to drive, send out]
- valkip-*, *valkit-* (S.), *vb.*, to chase
- valj-*, *vb.*, knife to have cutting edge
- vāgur*, *sb.*, bat
- vācom*, *sb.*, horizontal beam across roof [Go. D. *vāsa*, Kol. K. *vāca* beam]
- vāñ-*, *vb.*, to make (pots) [Ka. *bān-*, Te. *vānu* to make (as pots)]
- vāñ-*, *vb.*, to shrivel [Ta. Ma. *vāŋu* to wither, Ka. *bāñu*, Te. *vāñu* id.]
- vāñ* pl. **ul*, *sb.*, edge; sharp edge; sharpness [Te. *vāñi* sharp, sharpness]
- vāda*, *sb.*, stripes on tiger
- vāni* (st. *vān-*), *sb.*, rain [Ta. *vāy* sky; rain, *vānam* id., Ma. *vān*, *vānam* sky, Ka. *bān*, *bāna*, sky, Tu. *bāna* id., Te. *vāna* rain, Kol. Naik. *vāna* id.]
- vāp-*, *vāt-*, *vb.*, to swell [Ta. Ma. *vāy*, Ka. *bāyu* etc.]
- vāy* pl. **ul* (S.), *sb.*, mouth of pot [Ta. Ma. *vāy* mouth; opening of a sack etc., Ka. *bāy*, Tu. *bāyi*, Te. *vāyi* id. Kur. *bai* mouth; aperture of vessel, Brah. *bā* mouth]
- vāya*, *sb.*, field [cf. Go. A. *vūvur* field, Kol. K. *vēgar*, Te. *vēali*; cf. Ta. Ma. *vayal*, Ka. Tu. *bayal*]
- vār* pl. **kul*, *sb.*, root; hanging root of banyan [Ta. Ma. *vēr* root, Ka. *bēr*, Te. *vēru*, Kol. Naik. *vēr* id.]
- vār java*, *sb.*, water in which rice has been boiled [cf. Ta. Ma. *vār* to flow, to pour, Ka. *bār*, Te. *vāru*]
- vārp-*, *vārt-*, *vb.*, to strain [Kui *vāpka* to pour out; cf. *vār*]
- vāl*, *adv.*, outside [Naik. *vākal* outside]
- vāl-*, *vb.*, to pare off with knife [Ma. *vāñuku* to scratch, slice, Kui *vālba* to pare]
- vāl*, *sb.*, menses
- vālaki*, *adv.*, quickly; early
- vinkele vankele* (S.), *adv.*, crookedly, zigzag
- vicār*, *sb.*, idea; thought
- vicir toled*, *sb.*, youngest brother, *vicir gurial*, id.
- vit-*, *vb.*, to sow [Ta. *vittu* to sow; *sb.* seed, *vitai* to sow; *sb.* seed, Ma. *vittu* seed, *vitekka* to

sow, Ka. *bittu* to sow; sb. seed, *bede* sowing, a seed, Tu. *bittu* seed, *bittuni*, Te. *vittu* to sow; sb. seed, *vittanam* seed, Go. *icitānā* to sow, Kol. Naik. *vit* id.]
vittid pl. **il*, sb., seed
vidrup-, **vidrut-** (S.), vb., cock to flap wings when crowing
virkip-, **virkit-**, vb. cs., to loosen
virng-, vb. intr., to be loosened [Kui *vinga* to be loosened, disintegrated, etc., cs. *virṅka*; cf. Ta. Ma. *viri* to be loosened etc., Ka. *biri*, Tu. *biriyuni*, Te. *viriyu* id.]
vir-, vb., to thrash [Go. *icissānā* to thresh, Kui *viḥpa* id.]
virail tuppā, sb., 'khas' grass
virṅga, sb., chin
vil, adj., white [Ta. *veḷ* white, bright, *viḷanku* light etc., Ka. *biḷi* whiteness etc., Te. *velidi* white, *velūgu* to shine; sb. light, Kol. K. *veluṅ* light, Go. A. *virai* id., Kur. *biḷ* light etc.]
vil pl. **kul*, sb., bow [Ta. Ma. *vil* bow, Ka. *biḷ*, Tu. *biru*, Te. *vilu*, *villu*, Kui *viḍu*, *vilu*, Brah. *biḷ*]
vilid, sb., light
vilg-, **vili-** (S.), to be white
vil kokkal, sb., egret
villom, sb., night
vila, sb., kind of tree, Ha. *pōr*
vir-, vb., to sell [Kol. Naik. *vīr* to sell]
veṇuk, sb., *Pterocarpus marsupium* [cf. Ta. *vēṅkai* id.]
veṭṭi, sb., paddy straw rope
vendra (normally pl. *vendrel*), sb., hair (on head and body) [Te. *vendruka* hair]
vetip-, **vetit-**, vb. tr., to dry
vett- (NE. *veṭṭ-*), vb., to dry up, wither [Ta. Ma. *varru*, Ka.

ballu, Te. *vaḷḷu*, Go. *wallānā*, Kur. *ballnā* to dry up]
vededi (S.), adj., alone [Go. *warrōl* alone, nt. *warrai*, *war* adv. solely; cf. Ta. *veṇu* etc.]
vedp-, **vedt-**, vb., to fry
vedri pl. *vedruḷ*, sb., bamboo [Ta. *vetir*, *vetiram* bamboo, Ka. *bidir*, *biduru*, Tu. *bedṇṇṇ*, Te. *veduru*, Go. *icaddur*, Kol. *vedur* id.; Kur. *bassar*]
ven-, **vend-**, **vett-**, vb., to hear [Ta. Ma. *viṇavu* hear, listen, ask, Te. *vinu* to hear, listen, Kol. Naik. *vin-*, Kui *venba*, Brah. *bining* id.; cf. Kur. Malt. *men*-hear, ask]
vend-, (NE. *vend-*), vb., to cook
vey, sb., boiled rice [Kui *veha* cooked rice]
vey- (S.), vb., (boiled rice) to be cooked [Go. *vānā* to be cooked, Kui *vēta*, Brah. *bining* id.]
vēy tita, sb., sparrow
veyyip-, **veypit-** (S.), vb. tr., to cook boiled rice
ver-, **veṇ-**, vb., to come [Ta. Ma. *var-*, Ka. *bar-*, Te. *vaccu*, Kol. Naik. *rar-*, Go. *vaiānā*, Kui *vāra*, Kur. *barṇā*, Malt. Brah. *banning*]
verub pl. *verbul* (NE. *velub*), sb., wing; fin (fish)
vered, sb., flood [Te. *vaṇada* flood]
veroṭ, sb., kind of flute
verci (usually pl. *vercil*), sb., rice
vercikar, sb., year
verta, sb., thong
vervel, sb., ghost tree
vervel el, sb., kind of rat, Ha. *karat mūsa*
veṛka, sb., wish; pleasure [cf. Te. *vēḷuka* pleasure; desire]
vel-, vb., to melt; to disintegrate

- vel** pl. *°kul*, *sb.*, doorway, gateway
- vela key**, *sb.*, right hand [Ta. *valaṅ kai* right hand etc.]
- velip-**, **velit-**, *vb. cs.*, to cause to melt.
- velkip-**, **velkit-**, *vb. tr.*, to spread, expand
- velng-**, *vb. intr.*, to spread (sore etc.)
- velngur**, *sb.*, *Celastrus paniculata*
- vēñ-**, *vb.*, to thatch [Ta. *vēy* to thatch, Tu. *bēpuni*, Go. *vēsūnā*, Kol. *vēnz-*, Naik. *vēnj-*, Kui *vēga* to thatch, *vīa*, *vīori* a thatch, grass used in thatching]
- vēta**, *adv.*, separate [cf. Ta. *vēru*, Ka. *beru* etc. separate, different]
- vēdi**, *adj.*, luke warm [Kol. *vēndi* hot]
- vēdid** (NE. *vēdid*), *sb.*, god [cf. Ta. *vēntu*, *vēntag*, king]
- vēdid pū** (S.), *sb.*, *Nerium odoratum*
- vēdom dēca**, *sb.*, plains country (as opposed to hilly country)
- vēp-**, **vēt-**, *vb.*, to be warm
- vēpip-**, **vēpit-**, *vb. cs.*, to make to dawn
- vēra**, *sb.*, *kuśa* grass
- vēl-**, *vb.*, to fly; to jump
- vēlpip-**, **vēlpit-**, *vb. cs.*, to make to fly, to teach to fly
- vēv-** (S. *vēy-*), *vb.*, to dawn [Te. *vēgu* to dawn, Kol. Naik *vēg-*, Kui *vēga*, Kuvī *vēmai*]
- saṇḍ**, *sb.*, bull
- sor**, *sb.*, agreement; *sor er-*, to agree [Ha.]

ABBREVIATIONS

Languages: Ta. = Tamil, Ma. = Malayalam, Ka. = Kanarese, Tu. = Tulu, Te. = Telugu, Kui and Kuvi (unabbreviated), Go. = Gondli (Tr. = Trenoh, A = Adilabad, D = Dandami Gondli of Bastar), Pj. = Parji, Kol. = Kolami, Nk. = Nalki, Kur. = Kurukh (Oran), Malt. = Malto, Brah. = Brahui, Ha. = Halbi, Hi. = Hindi, Skt. = Sanskrit, IA = Indo-Aryan.

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